the PRIEST

Vol. II JULY, 1946 No. 7

Currente Calamo 3

Lesson from Iran 11

The Music on the Catholic Hour 15

They Pay Seminary Bills 20

The World, the Flesh, and the Novel 23

Meditation on a Strike 26

Disciples of the Wise 30

Learning to Think with Christ 34

Religion in the Service 42

Book Reviews 49

NODL Highlights 53

Meditation for the Priest 55

The Cardinal Principles of Protestantism 58

Our Father at the Tabernacle 62

Pastoral Check List 64

Suggested Subjects and Sermon Jottings 67

Correspondence 77

The N. O. D. L. List 80

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Steps in the Right Direction

1. THE Carmels of Boston, Indianapolis, and Grand Rapids will receive colored postulants. A great step forward. As St. Teresa put it, "Those who really love God love all good, seek all good, help forward all good, praise all good and invariably join forces with good men and help and defend them."

2. "Cleveland seeks to Lift Negro Life" is a heading in a recent New York Times dispatch. Said Charles J. Stillwell, president of the Warner & Swasey Co. of Cleveland, "I think it very important to this area that people have better houses to enable them to live more normal lives. Our plant is completely surrounded by Negroes and other under-privileged races that have lived in poor houses for many years." Reminds one at first of the amateur gentleman who discovered he was speaking prose. A faltering step, yet progressive.

3. Father George Dunne, S.J., in the May 24th issue of **Commonweal**, continues to press the infamous Short case (**Commonweal** March 1st). The case, briefly: Mr. and Mrs. Short and their two children burned to death in their little home at Fontana, California, December 16, 1945, under circumstances which might mildly be termed suspicious. Mr. Short, a Negro, had been warned by two deputies not to build in that particular section of town; a local vigilante committee was summoned ad rem; Short was warned by a realtor to expect physical violence if he failed to go. One night soon

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after, Short having failed to go, there was a jarring jolting flash and an immediately enveloping fire. The family was wiped out. Said the district attorney of the check-up his office instigated: "The entire investigation has failed to show the fire was incendiary in nature." Retorts Fr. Dunne, giving pertinent dates and names and places in his article, "The investigation has been flagrantly and woefully inadequate. That is the most charitable thing that can be said of it." A courageous step.

4. According to the annual report of the Secretary of the Board of Indian and Negro Missions, the Rev. J. B. Tennelly, S.S., D.D., thirteen new churches have been opened up for the special accommodation of Negroes within the last year, and ten new schools; fifty priests and teaching nuns have been added to the personnel; at least 5,849 converts (an incomplete figure) were added to the rolls. Encouraging is the over-all picture: the Negro Catholic population of the country has doubled with the past twenty-five years. The Church marches on.

Church in Japan

IN a letter to members of the Catholic Press Association, Father Patrick O'Connor of the Columban Fathers, just then in Tokyo, makes this unqualified statement: "Without a doubt the greatest religious opportunity in Japan since 1600 is now present. And it is essentially an opportunity for American Catholics." True it is that the Church has been hard hit: in Nagasaki the atomic bomb lessened the Catholic population by 10,000

THE PRIEST **JULY, 1946** **VOL. 2, NO. 7**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv, 16)

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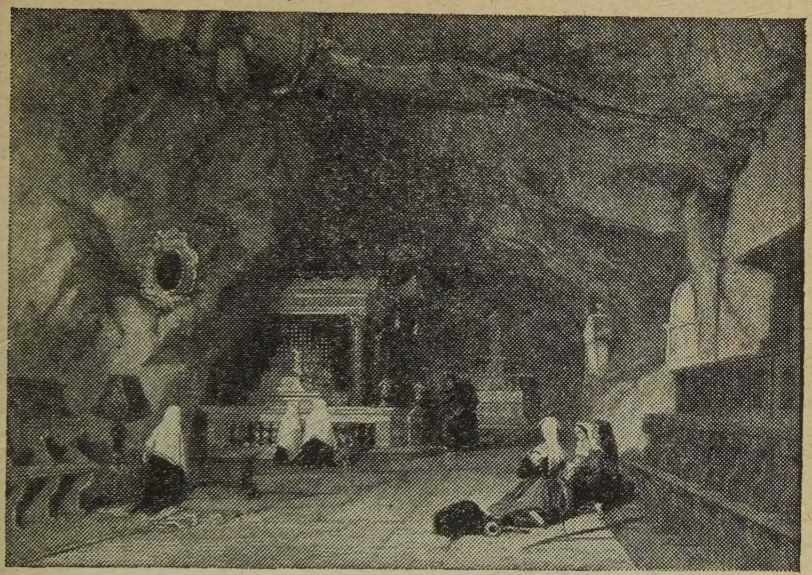

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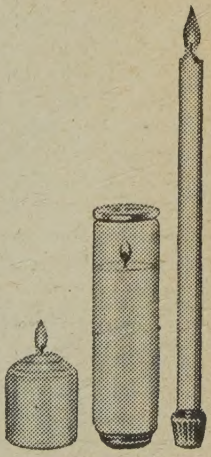

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in one day! It is pitful, he says, to see the "footweary, underfed, poorly dressed priests and sisters, trudging from office to office hoping to find someone who may help them. . . ." Yet missionaries are not discouraged. They find no animosity towards Americans but rather amazement at the power of the Catholic Church in America and eager interest.

Federal Council of Churches

IN our May issue, **The Priest** carried the statement that there exists "a real plot on the part of Protestant Churches, federated under the Federal Council of the Churches of Christ in America" to "discredit and destroy the Roman Catholic Church." Apparently the American Council of Christian Churches, a rival Protestant body, thinks that the Federal Council is attempting also to destroy and discredit traditional Protestantism. At least they took a quarter page ad in the Minneapolis **Tribune** (May 13, 1946) to plug two books written by their Vice-President, Rev. Carl McIntire: **The Twentieth Century Reformation** and **Rise of the Tyrant** (The Christian Beacon Press, Collingswood, N. J.). These reveal, so the ad runs, "The facts concerning the Anti-American and Anti-Christian activities of the Federal Council of Churches."

In this same ad, Dr. George Buttnick, past president of the Federal Council, is scored for his attack on the literal infallibility of the Bible. Harry Emerson Fosdick is censured for his denials of the Virgin Birth, the substitutionary doctrine of the atonement which he terms "old

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fashioned," and the resurrection of the body. G. Bromley Oxnam, current president, is represented by this quotation: "God for us cannot be . . . an avenging Being who because of Adam's sin must have his shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say 'dirty bully.'"

Institute For Preaching

ARCHBISHOP Cushing is not only a forceful preacher himself but he intends to provide adequate facilities for anyone who wishes to imitate him. St. John's Seminary, Brighton, under the auspices of His Excellency, will inaugurate what we believe to be the first regional Preacher's Institute this summer, August 12-September 6. It will be open to priests only, accommodating at least for the present a maximum of fifty. Although it is not a subsidiary of the Catholic University's Institute, it will be directed by Dr. Ignatius Smith. It was Dr. Smith, of course, who furnished us this inside information. He is most enthusiastic about his new equipment at Brighton: a sound proof studio which contains the latest recording and reproducing facilities. Four other dioceses, by the way, have plans for similar Institutes.

Plight of the Underpaid

A FRUSTRATED U. S. citizenry is getting pretty sore at labor. They are waiting for that new car or the new refrigerator or maybe only nylons but they are waiting, not patiently, and they look at the men who won't work and at labor's

(Continued on page 73)

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Vol. II JULY, 1946 No. 7

Editorial Comment

Lesson from Iran

BEHIND the agitation in Iran lies an interesting story of skillful manipulation and a lesson the world may learn too late.

The Story

The story, of course, has not yet been completely unfolded; it is in the very process of being told, but it promises no surprise ending: Iran, like all the rest, will eventually be sovietized. Foreign diplomats will acknowledge the fact finally, gulp down their vodka, and go home. No matter that one day the whole world may well awake with a terrible hang-over!

The story is even now following the familiar pattern. At first there went up a cry of indignation: that Soviet troops had not lived up to their agreement to withdraw by March second; that Russian agents, officials, and forces, were interfering in Iran's internal affairs.

At this writing one might conceivably (if by force of logical dexterity) succeed in maintaining that Russia had evacuated its troops (somewhere around May ninth). One could, however, hardly deny that the Russians left behind them a host of agents, not "troops," and a self styled "autonomous" province of Azerbaijan which is not only increasingly pro-Soviet, but which is to boot strong enough to challenge the authority of the Central Government and to withstand its armies. Oddly enough, Azerbaijan troops wear Russian uniforms, while armed civilians roam the streets. A U.P. press correspondent wrote recently from Tabriz that both in the army and among the civilian crowds are typically Slavic individuals "who could more easily pass for Leningraders than Tabrizians."

Familiar, too, in this story is the confusion here at home: We simply don't know what to do! Russia says nothing is to be done except by Russia. Accordingly

(under heavy pressure) Premier Ghavam of Iran announces that his ambassador, Hussein Ala, is to make no more statements to the United Nations Security Council. Ala, who first proffered charges of Russian aggression, is now under constant fire from the Russian and pseudo-Polish press which demand that these charges be withdrawn. In all probability they will be. According to James Reston of the New York *Times*, "Official Washington . . . will not be surprised if Mr. Ghavam does not finally tell the Security Council that everything is fine between him and the Russians."

In the meantime, Washington can merely wring its official hands. Some members of the State Department did indeed argue that the United States call on the Security Council to investigate whether the Soviet Government is interfering in Iran. Heaven knows what they expected to find. Maybe even that Russia was not interfering. The suggestion, however, was squelched, viewed no doubt as rash and wayward. Remarks Mr. Reston in the same dispatch, "This [proposal] raises a number of questions that the United States is not ready to take on." Semper paratus? That is the motto of the Coast Guard—or is it the Boy Scouts?

Thus Russia wins another victory, by default. There is more than one way to skin a cat, and in this case the Persian cat stands naked and shivering.

Later Than You Think

An obvious lesson from the Iran fiasco—"It is later than you think." We have taken another step on the road to another Munich and another catastrophe.

A. C. F. Beales, author of a brilliant study, *The Catholic Church and International Order*, points up the parallel in *The Catholic Times* (London, March 22, 1946): "First (Hitler) asked us to pocket our honour, and we did so by the Naval Treaty of 1935. Next he asked us to pocket our pride, and we did so at Munich. Then he went all-out, and we finally found that we had some vital interests involved. For the Naval Treaty, read Yalta (regarding Poland). For Munich read Persia. At this rate the Fates will have decided what we shall do long before we begin to ask ourselves why we shall have done it. Is that policy?"

One hopes that Mr. Beales is unduly pessimistic, that this latest step need not be fatal. Certainly, neither he nor we wish to cry war. But somewhere we must draw the line: the number of steps from here to anywhere is necessarily limited.

We must realize the limitation first of all. Apparently, we are beginning to do so. "Why kid around?" asks *Life* magazine editorially (May 27). "There is no 'misunderstanding' between Russia and the West. There is a

conflict." There has been and is at present bitter controversy over Germany; all Europe is taking sides over the issue of Communism; real war is being waged in Asia in spite of Marshall's evidently conciliatory moves; Manchuria has been plundered; the Balkans are gone; Turkey is in peril, and France and Italy. England at last has made the astounding concession to India but it may be another case of "too little and too late," for as Moslem and Hindu leaders struggle among themselves, a little Communist group tightly organized sits silently waiting for chaos and its sudden opportunity—waiting for the plum to fall.

Everywhere Russia awaits her opportunity, prepared everywhere to take the tide at the flood. Others stand idly by, passing the precious time in bootless discussion or high-sounding resolutions. We feed on the air "promise-crammed;" Wilson had fourteen points; the Atlantic Charter eight; Roosevelt upturned four freedoms. But as Guido Gonella observed wryly in *Il Popolo,* "Lists of points and promises have become a drug on the market."

One World Or None

Let it be said again we are not crying war. God forbid! In fact, we have just finished reading *One World Or None* (McGraw-Hill), a study of the atomic bomb. We know now that a bomb detonated half a mile in the air just above the corner of Third Avenue and East 20th Street near Grammercy Park, would startle every New Yorker from Coney Island to Van Cortlandt Park; that the streets from the river, west to Seventh Avenue, from south of Union Square to the middle thirties, would be filled with the dead and dying; that walls would fall out and in and roofs down; that untold thousands would die later from radiation, thousands who had previously thanked God for their miraculous escape, would soon die of "unstoppable internal hemorrhages, of wildfire infections, of slow oozing of the blood into the flesh." The prospects of modern war chill the blood and blanch the cheek.

So nobody wants war! While we are not at all sure, as *Life* is, that "no war is inevitable," we do agree that there are "many ways in which 'World War III' can be avoided." One way is becoming increasingly clearer.

America must no longer lull itself into a false sense of security. Let's drag reluctant heads out of the sand and look around at the dreary expanse. We cannot much longer bow before aggrandizement. A cringe so often invites a kick. In fact, Mrs. Roosevelt, who has been nothing if not patient, invited us recently to stand up straight. No one would call her a warmonger, or, for that matter,

anti-Russian. Yet she has put her finger on the sore spot.

Russian aggressiveness, she said, is explained by the belief that we have no convictions worth fighting for. What we call compromise, Russia calls weakness. Russia has "never lived with an opposition," she notes. "They have always liquidated their opposition. They speak of democratic procedure, but they just don't know what it means. They must learn that you do not have a revolution every time you disagree." Very good, very good indeed!

Let us explain then, patiently, doggedly even, but pacifically, that we do have convictions *worth* fighting for, that those convictions relate to democratic procedure, that it takes the cooperation of the many to make a democracy and that we do not intend to let one destroy it. Thus we may avoid the necessity of eventually fighting for convictions which by that time we shall have had to betray again and again. We have betrayed them enough as it is—*sat et super*. But fear of some present unpleasantness, inducing as it does mental and moral paralysis, will bring on only death. The situation is *still* controllable; it may not remain so.

—G. J. G.

News from Poland

"During 31 years of traveling as a merchant seaman I have been in nearly every country in the world, and I have never seen people treated so badly as in Poland," Ambrose Bernard Doyle wrote in the January, 1945, issue of the London **World Review**. He was sent to Warsaw on July 13, 1945, by the British Government on the staff of the British Embassy there. "Although the Germans were very bad, in my opinion our Russion allies are just as bad, if not worse . . . The present Lublin Polish Government has failed to gain the confidence of the people . . . I actually saw a woman raped to death in a cellar by eight Russian soldiers—a thing I was powerless to prevent. Later I saw two young girls raped by three Russian officers. One who resisted was shot . . . I have seen with my own eyes, hour after hour, and day after day, convoys three miles long passing through Warsaw, going East with furniture, clothes, household goods, machinery and livestock stolen from the Poles.

"Why not allow the Poles to choose their own government of their own free will, and by so doing stop the mass arrests which are still going on in Poland by their so-called liberators? These arrests are being made so that Russia can make Poland a 17th Soviet Republic . . . Soon there will be hundreds of thousands of Russian refugees in Poland and millions of Poles imprisoned in Russia."—**The New Leader.**

The Music on the Catholic Hour

Apologetics in square notes and round

Mr. William C. Smith

WHEN you listen to the radio you may not realize it, but over half of the radio day on the average station is devoted to music of one kind or another. So potent is its appeal that General Motors, United States Steel, the American Telephone and Telegraph Company, the Carnation Milk Company, and others present programs composed almost exclusively of music in order to build good will and sell their products.

Now it seems only reasonable that if big concerns like these build good will for anything from steel to canned milk through the medium of music (and I assure you these firms aren't spending hundreds of thousands of dollars annually just to publicize Bach or Tschaikowski), then it seems reasonable, I say, that music on the air can build good will for other things as well.

It may seem a far cry from Carnation Milk to religion, but the religious radio broadcaster who does not use the techniques that have been found workable in commercial radio in order to put his message across is overlooking one of the best bets he has at his command. Admittedly, religion is not a commodity like canned milk or steel—we all know it's more than that, and more important than that—but that is no reason why a religious program should not use some of the modern radio techniques to help the audience to start thinking about spiritual things.

I am going to tell you a story about two Catholic radio programs with which I have been intimately associated for the past several years. I have actual, tangible proof that music not only soothes the sorrowing breast, but leads the non-Catholic to be more ready and willing to accept the Catholic message. I refer, of course, to the two programs called the Hour of Faith and the Catholic Hour, both of which are produced by the National Council of Catholic Men, the former in cooperation with the American Broadcasting Company, and the latter in cooperation with the National Broadcasting Company.

On the Hour of Faith we program music for organ, harp, violin, and male quartette that ranges all the way from Bach to the moderns. On the Catholic Hour we program ecclesiastical music ranging from the Chant to

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Mr. Smith, Acting Executive Secretary of NCCM, is the man who programs music and writes continuity for The Catholic Hour and The Hour of Faith.

compositions by Ernesto Chausson. It is our feeling, borne out by ample evidence, that the American listening public is ready for outstanding serious music, as well as for "the hymns that touch the heart"—and I am not talking about "Good Night, Sweet Jesus."

But the purpose of all these choirs, all these elaborate microphone setups in choir lofts, is not just to please the listener like a concert. Our purpose is deeper than merely to provide entertainment or an emotional experience. The real purpose is to prepare the listener and, if you will, to soften him up for the message contained in the talks featured on the Catholic Hour and the Hour of Faith.

A Typical Reaction

We have had some very interesting reactions to the musical portions of the Catholic Hour and the Hour of Faith programs. For instance, from a certain non-Catholic lady now residing in Milwaukee, we received the following letter:

"If you are not too busy answering other requests for your kind offer, [of the talk given on the Catholic Hour] I might tell you how I happened to start listening to the Catholic Hour . . . At Bryn Mawr we used to listen to the Philharmonic every Sunday—in fact practically the whole college did—and unless my roommate or I were quick enough to get up and turn off the radio the minute they finished telling what Toscanini would play next week, there would be the opening music of your program, and we really couldn't turn the radio off in the middle of that, in spite of having no intention whatever of listening to the Catholic Hour. In fact, it wasn't 'til a couple of years after I started listening to the music, that I listened to the talking.

"I'm not especially religious, in fact I was brought up to be Protestant (not to imply that all Protestants are necessarily not religious, because of course there are some who really believe that their own particular sect is the right one), but I do like to listen to people who speak the truth, (when I can find them). The ring of sincerity that comes from saying something that one really believes—and not something for pay or politics—is very rare on the radio today. But it is certainly there every minute that your program is on the air. In the singing too there is a direct forcefulness that makes it very strong and very beautiful—in another world entirely from the commercially sponsored singing that leans on extraneous tricks of expression to make it 'go over' with the public. In fact, I shouldn't even mention that type of music on the same page.

"Another thing that I like about your program is that it provides a way for anyone, who has a radio, to find out the Eternal Truth, and I think everybody —even the not very religious people—is really interested in that . . . But a lot of people are

prejudiced when they hear the word 'Catholic' (which is too bad for them, since it seems to be the only source of finding out the Truth today) . . . but if anything can break down that prejudice, I think that your program will."

From a resident of West Englewood, N. J., comes the following:

"Last Sunday I was attracted to your program by the lovely choir music. Although I am not a Catholic, I listened to the whole program in hopes of hearing the men sing again at the end of the program. I certainly would enjoy a whole program of the choir and music."

From the Dean of a non-Catholic college:

"I have been for quite sometime an ardent foe of everything Catholic, but I must confess that the invincible logic of Msgr. F. J. Sheen, and the President of Fordham University and your heavenly music have meant more to me than words can describe. Please send me everything you have in print by the two distinguished scholars referred to above."

These are just a few of the many letters received at NCCM headquarters indicating how people who ordinarily would refuse to listen to a religious program have been intrigued into listening because they like beautiful music.

Through American radio our people have become accustomed to enjoy what twenty years ago would have been music only for the long-haired devotee. Today, the average man on the street at least knows that Bach is a composer and not the kind of beer brewers make in the spring —all of which is something. Through the numerous broadcasts of music by contemporary composers he has tuned his ear to an appreciation of a type of music that in its own way closely approximates the Gregorian modality and rhythm.

Plugging Plainchant

When I was a lad, all Gregorian music sounded to me like music for a funeral Mass. I think it still sounds that way to many Catholics who, unfortunately, hear poor renditions of the Chant done in a completely uninspired and careless way. And here is another work of the radio apostolate of music as carried out by the NCCM programs. We not only use music to get people to listen, but we are also endeavoring to present beautifully performed music showing that the Church is really the Mother of the Arts.

Of course, on neither of these programs are you personally always going to hear what you want to hear at that particular moment. To expect to do so would be just as unreasonable as for me to turn on my radio at five o'clock on Sunday evening and expect Toscanini to play nothing but an all-Mozart program, simply because on that particular Sunday evening I feel like listening to nothing but Mo-

zart. I have to remember that there are several million people besides myself listening to Toscanini, and some of them might want to listen to Ravel, Bach, Brahms and (heaven forbid!) Shostakovich. I must realize that the purpose of any radio program is that it be listened to and not that it waste its fragrance on the desert air. Avoiding, then, bad taste in the presentation of music, one must, on any radio program, try to reach as many people as possible. If you don't hear the music you like on any one program, you can always console yourself by realizing that somebody else, or maybe three or four million somebodies else are hearing the music they like. So please stick around. We'll get to you yet.

The Script

Another thing that has its own impact on the radio audience is what radio people call continuity. This is only a technical name for the words the announcer says to introduce the musical numbers and the speaker, and to give the program a sense of unity. Very often, in presenting a selection such as the "O Salutaris" or some hymn in honor of the Blessed Virgin, the continuity writer has an opportunity to express very clearly and forcefully the dogmatic ideas behind Catholic belief in the Divine Maternity or the Sacramental Presence of Christ. And these ideas can be presented in such a way that the sting of controversy is taken out of them. It's one thing to say in a formal radio talk that Catholics believe that Jesus Christ is living, true, and present in the Blessed Sacrament and then give a whole series of proofs from scripture, the fathers, and tradition. But it's a different thing to say, in effect, that Jesus Christ is living, true, and present on this altar of the Church where our broadcast is taking place; and then to illustrate our love and devotion toward Him, we do not argue, but we sing a beautiful hymn which has come from the pen and from the heart of a composer whose life has been intimately touched by this great mystery.

In the first instance—the polemical approach—the non-Catholic listener is tempted, just as a matter of argument, to put his two feet on the ground and say: "I shall disagree with you for several reasons which I know Protestant theologians have brought forward to explode your theory." In the second instance, the listener's emotions are touched, and instead of arguing (for you can't argue with emotions) he can only say: "These Catholics must have something there, strange though it seems to me, if their belief in the real presence of Christ under a piece of bread can get their composers to write such beautiful music."

I think that is all Catholic radio can ask of the listeners who belong to another faith; no one can ask that they agree one hundred percent with the message that is given, but we can lead

them to think, and if not to think, at least to feel one or two percent like Catholics.

The example that comes to mind, and it's one of many, is that of a watchmaker in California who heard one of our broadcasts on the Sunday preceding the fourth of July. The choir sang a hymn to Our Lady, and the continuity stated that this hymn was being sung in honor of the Immaculate Mother of God, to whose patronage this whole country is dedicated. I expected that some people would write in and say that Catholics had a lot of crust, since they are only a minority, in dedicating this largely non-Catholic country to a person who was very shadowy and remote, and only a figment of Catholic theology. To my surprise this watchmaker, of whom I have spoken, wrote to us and said that he disagreed with our statement that Mary was the Mother of God. We wrote him a letter explaining why Our Lady rejoices in that great title, sent him a copy of Father Conway's *Question Box,* and asked him to read the passages on the Divine Maternity. About three weeks later, he wrote us another letter saying that he still disagreed with the Catholic exegesis on the question, but that his curiosity prompted him to read the rest of the book and for the first time in his life, he found that many of the things Catholics were accused of, simply were not true. That man has not been converted to Catholicism—maybe he never will be—but certainly any time he meets a Catholic or hears about things Catholic, he will feel and act somewhat differently than he has before.

Preparing the Soil

No one at NCCM maintains that we can save souls through music or continuity, but it certainly looks as if they help. So, we feel that the Catholic Hour and the Hour of Faith are two religious radio network programs that can be of inestimable help in plowing and harrowing the ground of the soul in order that the seed of Divine Grace, when it falls upon it, may grow and increase.

It is for this reason that we hope that priests everywhere will publicize, by announcements from the pulpit and in church bulletins, these two programs which are preparing souls for the hand of healing extended by the priesthood to suffering and bewildered humanity today.

The Democracy of the Church

Woodrow Wilson once wrote: "The Roman Catholic Church was then [in the Middle Ages], as it is now, a great democracy. There was no peasant so humble that he might not become a priest, and no priest so obscure that he might not become Pope of Christendom."

They Pay Seminary Bills

Werner Hannan, O.F.M. Cap.

A parish plan for stimulating and financing vocations

THE young eighth-grader bit his lip. A dream that had grown up with him, month for month and year for year, had just been shattered.

"That's the way things stand, Jimmy," said the pastor. "I'd like to help, but with such a small parish, my hands are tied." He looked at the small, bent figure across the rectory office.

"Besides," he continued, "we couldn't possibly take *every* good boy for the priesthood. We need people of good, solid virtue out in the world, too. As a model Catholic layman, you might be able to do even greater good than as a priest."

But Father realized that he was looking into the eyes of tragedy. Jimmy's bubble had burst; it would take time to repair the injury. The office had played host to the same scene many times before: good boy, good intention, good family, bad finance. The pastor, too, felt the blow. He hated to slam the seminary door in the face of nearly every aspirant he received. And as he bade Jimmy good-bye, he breathed a prayer that divine grace would take up where the dollar had left off.

Father Hannan is stationed at St. Joseph's Monastery, Hays, Kansas.

One answer to the gnawing problem of financing vocations has been worked out by an organization known as the Regina Cleri Society. It is a group of parish lay people who foster vocations among the boys and girls of the parish. The idea first took root in the mind of a pastor in the Nation's Capital. Confronted with the "good boy—lack of means" problem, he felt that any number of parishioners would jump at the chance of investing in the education of a priest, or in the training of a brother or a sister. Subsequent contacts revealed that even his optimism fell far short of the tremendous response that greeted his proposal.

Prayer Also

It should be noted at the outset, however, that the Regina Cleri Society does not operate on an exclusively financial basis. Closely bound up with this primary aim is the promise of each member to say a daily prayer for vocations. It appears on a small holy card published by the group. In this way, the twofold purpose of the Society becomes complementary: the spiritual element asks heaven for vocations; the material element enables those vocations to bring forth fruit.

The Society does not specialize in vocations to the priesthood.

According to its constitutions, "The object of this organization is the encouragement and promotion of vocations to the religious life." This phrase embraces both the diocesan and religious priesthood, as well as the brotherhood and sisterhood.

Three Years Old

Regina Cleri began three years ago. The pastor contacted twelve parishioners, explained his plan, and asked them to convene for a general discussion. He met with more enthusiasm than he had counted on. Conscious of the sacred character of the priestly and religious state, many felt themselves specially privileged to engage in so noble a work. Their zeal promised great things. Thus, the Regina Cleri Society was born.

When the nuclear twelve took over, they began to meet problems right and left. First: how extensive or exclusive should the membership be? They determined that the Society would open its arms to any member of the parish. The duties of members hinged on the purpose of the Society. Membership embraces everyone who gives a voluntary donation and/or who promises to say the Regina Cleri prayer daily for vocations.

The members fall into three groups: the promoters, the ordinary members, and the honorary members. The promoters make a house-to-house visit of the ordinary members, that is, of all those who wish to make a voluntary donation, and/or to pray for vocations. The honorary members consist of those outside the parish who make their presence felt in either the spiritual or the material phase of the Society's activity.

Systematic Division

To facilitate visiting, the parish is divided into several districts, varying with the size of the parish. Two promoters cover each district. Armed with letters of approval from the pastor, the promoters may accept any donation offered. They carefully record the names of all contributors, *but never the amount contributed.* This secrecy puts all members on an equal plane. It likewise gives evidence that the dollar is not the dynamo of the Society. Either the donation or the promise to say the prayer will make any parishioner a member.

Especially attractive are the spiritual benefits of the Society. All members share in two Masses said monthly for the Society. They share likewise in the prayers of fellow-members. But one of the greatest incentives to membership is the knowledge that members share in the fruits of every vocation they have fostered. When they see the young man they have watched through the years now standing for the first time at the altar of God, they realize that in the fruitful ministry which stretches ahead, they will have a share. Then, too, when they view a religious profession, they know that in the coming years their efforts will

be bearing fruit in every work the sister or brother may undertake. This aspect, in particular, gives the Society an appeal that is hard to beat.

The promoters *must* attend the monthly meetings; the members are always welcome. Regarding the site of the meetings, each promoter is given a regular chance to play host to the Society. Next month's meeting place is determined at this month's meeting.

Where Does the Pastor Fit In?

What place does the pastor occupy in the mechanism of Regina Cleri? That is left to the judgment of the pastor himself. By virtue of his pastorate, he becomes, *ipso facto,* the director of the Society. He may take an active part, or he may function in an honorary capacity. Naturally, any advice or suggestions he may wish to give will be generously received. The task of organizing the Society and of caring for its infant days will devolve upon him. After he has done the spade-work, however, he may either remain in the wings or assume an active role.

To organize the Regina Cleri Society in a parish is to put the accent on vocations. In such critical days as these, with priests, brothers and sisters giving their lives with such zealous prodigality, vocations cannot be overemphasized. The Society will make a parish vocation-conscious; it will enable parents to understand what it means for a son or daughter to follow the invitation of Christ. Besides caring for worthy boys and girls, it relieves the respective families of embarrassment. Since the Society takes care of *all* the tuition needs of *all* in the parish who have heard the "Come, follow me," no family feels that it is being exposed to public charity.

Results

Since the Society is three years of age, what does it have to show for its efforts? So far it has been organized only in the parish of its birth. But it has sent three boys of the parish to the seminary and one girl to the convent. It has averaged an annual income of nine hundred dollars. Its bank-book shows a surplus of over twelve hundred dollars: an amount which is fast traveling toward the five thousand dollars required for a burse. Beyond this, the founding pastor maintains that the Society's activities have not slighted in the least the parish collection plate.

Even those who beat the tom-tom most vociferously for the Regina Cleri Society would not hold that it solves all vocational problems. But it does take the young candidate by the hand and furnish him with the tools for carrying out a career in the service of God. No longer will a harassed pastor be forced to hold a "Stop" sign in the face of those who feel called to a higher life.

The World, the Flesh, and the Novel

A sober appeal to Catholic critics

Vincent T. Eaton

IT would seem that many reviewers of recent "Catholic" novels have overlooked a very important point. In judging a book, a reviewer ought to consider it not only from the point of view of composition, but also from the point of view of impact. What effect will this book have on the reader? The question is *ad rem* in evaluating any book, and in the evaluation of a novel it is of prime importance.

The novel reader ordinarily is not a specialist. If there is a category of people who can bear the label "readers-in-general," as distinct from those who specialize in some field of science, or in one of the arts, or in history, that name can be given to those who read novels, or even more specifically, to those who read novels which are best sellers. Such people may be specialist-readers in certain fields, or they may never read anything except the latest best-selling novels. The point to be stressed is that they read novels, most of them, for relaxation, for pleasure; not critically.

Very few except the book-reviewers read novels critically. Reviewers are apt to judge from the literary point of view. This author excels in satire, or in character-drawing, they say. They look for consistency in the characters, skillful story-telling, or finesse in composition. If these critics have a Catholic conscience they are concerned with whether evil is presented as attractive. Of course, if the critic is a realist or a pro-realist in the "Romantic-Realist" argument, his literary conscience and his Catholic conscience sometimes conflict. He then solves his dilemma by assuring himself and those who read his review that the book in question is for adult readers.

It is for adult readers that the greatest danger lies in the reader-impact of a book. Adults, physical or moral, read what children, physical or moral, would not be interested in. These adults are, most of them without realizing it, attracted to read further and further because of the very literary excellence which the reviewers praise. If the book being read is of superior literary quality, the characters become as real people and the reader spends a goodly portion of their lives with them. He knows them better than he knows his own relatives. He suffers with them, rejoices with them; in its basic meaning, *sympathizes* with them.

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It is just here that the danger lies. When characters are portrayed in their evil moments, the reader feels, "How like myself; I also know temptation." When they sin, he says, "Et ego." If they kill, or steal, or lie, he can understand—"How very human, after all." But even yet he can preserve a certain objectivity. When it comes, however, to sexual aberrations, there is a greater danger. And the more adult the reader, the greater is the danger.

Delicate consciences recoil from that danger. No reviewer, no Catholic reviewer, no priest reviewer, is in a position to scoff at delicate consciences. Thank God so many of our people have them. They do not associate in their lives with homosexuals and other degenerates. If they are reluctant to associate with such people in their reading, who are the reviewers to say haughtily, "They are not adult!"?

When these good people see book-reviews by priests and other Catholic reviewers who read with the literary or moral-theology eye, and then find the praised books offensive, they are in a dilemma. Are their consciences right or are the very learned reviewers right? If Father So-and-so says that such or such a book is a contribution to the enhancing of Catholic literature because, let us say, it shows that no happiness can be found ultimately except in the Church, or that life is meaningless in an amoral or immoral world without God, are these people wrong in not letting their grown sons and daughters read the book? If Father So-and-so is right, ought they not rush out and buy several copies so that all the family can absorb the important meaning of the book the sooner?

Who Is Mistaken?

Of course these people are not wrong. It is the reviewers who are wrong in not realizing, or at least in not adverting to, the fact that the "general reader" is critical neither literarily nor theologically.

It is all well and good to maintain that the writers of such books are not condoning evil but only being humane to evil-doers. It is interesting that the authors of these books are meeting squarely the problems of the modern world and giving a Catholic answer. It is beside the point that the authors are converts, or reconstructed Catholics, or war veterans, or total abstainers. The first point to be decided is whether it is right that the tract, *De Sexto,* be novelized. And if anything, even *De Sexto,* is material for the novelist, the reviewer must still decide and say how a particular book is going to affect the life and conscience of Everyman, the general reader.

He is a mighty important person. He is much more important to the publisher than is the critic. The critic may try to dissuade him from buying the book or may encourage him to buy it.

The publisher may manage to sell him a book in spite of the critic. And that is precisely what the publisher is interested in doing, selling books and making profits. To most publishers it is the profit which counts; they are not interested in ethics, let alone morality. If it is sex that has the biggest sales-appeal, the public shall have sex. Must Catholics also have it, with the sop of conversion or repentance at the end of the story? Must it be treated in detail even if the author keeps insisting on its wrong?

But it is not sex only which causes the difficulty. Flippancy about sacred things is also evident in some recent books. Moreover, words unprintable even five years ago now splash across the pages of some of our "Catholic" novels.—But the author is not approving them and they are in character in the mouths of their speakers.

Well, let the critic also speak in character. This is not an appeal for happy endings. (By the way, however, a fair percentage of our great books *do* have happy endings!) It is not an appeal for romanticism or idealism. It is an appeal for more criticism and less unthinking praise. The critic's duty is not only to the author; it is also to the very human abstraction, the general reader.

The Greatest Linguist

It is said that Pope Pius XII is probably the greatest linguist that ever occupied the Chair of Peter. The London **Universe** told of an occasion in 1936 when the Holy Father, then Secretary of State, addressed a gathering of Catholics belonging to 30 different nations. Beginning in Italian with a reminder that their presence was a visible sign of the universality of the Church, he continued to speak to them successively in French, Spanish, Portuguese, English, and German, and for the benefit of those who didn't know these languages, he ended by speaking in Latin. His Holiness surprised some Palestine soldiers, to whom he gave an audience a couple of years ago, by greeting them in their Hebrew language. It is said that he can learn a language overnight, if occasion demands.—David Goldstein, in the Boston **Pilot.**

A Little Learning

A little learning is a dangerous thing. We have in mind a religious zealot who knew just enough Latin to translate the sentence from St. Alphonsus Liguori, Sub gravi, sacerdos debet saltem semel in mense celebrare, to mean that a priest under pain of mortal sin, must "celebrate" at least once a month.—**Ave Maria.**

Meditation on a Strike

George G. Higgins

The long-term answer is joint and organized co-operation

STUDENTS of industrial relations have been vying with one another for the past decade in an effort to say nice things about the Railway Labor Act. Our labor legislation was far from perfect, to be sure, but at least we could be proud of our handling of industrial relations in the railroad industry. And increasingly in recent years it was suggested that the Congress analyze the pattern of this all-but-perfect statute and apply that pattern, wherever possible, to the rest of American industry. For some it was just about as simple as that.

But, as the sophisticated matron in *The New Yorker's* somewhat irreverent cartoon remarked to her daughter about *The Song of Bernadette*—"That was all before the discovery of penicillin." Similarly, our over-confident reliance on the Railway Labor Act was all before the recent strike—which "couldn't happen here."

A Blessing Disguised

The railroad strike, of course, was a catastrophe. But there are some who maintain that it was a blessing in disguise. The fact that the country was thrown into the worst conceivable kind of confusion by the action of two of the most conservative and respectable unions in the United States in spite of the existence of presumably fool-proof legislation can be expected, they say, to drive us back to fundamentals. These people admit that the Railway Labor Act is a remarkably good statute (although it probably could have been administered more ably and more expeditiously), but they refuse to admit that legislation is the answer to the American labor problem. The Railway Labor Act was and is a good statute—yes; and its benefits ought to be extended to the rest of American industry wherever they are applicable. But the railroad strike, these people maintain, is merely the most dramatic of several recent indications that the nation is moving into a completely new era of industrial relations and is conclusive proof that our approach to the problem needs to undergo a radical change.

Some of these people are thinking, of course, in terms of public ownership of certain basic industries. For the purposes of this article, suffice it to say that they deserve a hearing. The burden of proof is obviously theirs, but the rest of us can advance the economic literacy of the nation by carrying on our part of the discussion unemo-

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tionally and without irrelevant appeals to the bogey of Socialism.

Others among them are thinking in terms of Pope Pius XI's so-called vocational-group system. These people are obviously at a disadvantage. They are talking about a system which, for lack of modern precedents, is difficult to visualize. They are open to the charge of utopianism. Their suggestions are necessarily rather vague and tentative. But, again, they too deserve a hearing—unless it is to be assumed that Pius XI was writing for his own amusement or that, in any event, he was not referring to the United States.

Fundamental Reconstruction

What these people are saying in effect is this: that we cannot hope to solve the problem of industrial relations merely by concentrating on the problem of industrial relations. They are recommending, not merely legislative reform, but fundamental economic reconstruction. They are asserting that labor (and management, and agriculture, and the professions) ought to be organized. They ought to be organized, not merely for self-protection (as in the past and in the present), but rather for joint cooperation in the interests of the general welfare. So long as organized labor is forced to stand on the outside of American economic life and is permitted in at stated intervals merely to protect its own narrow interests, the problem of industrial relations will not substantially improve. Bring the functional economic groups into an organized partnership in management, profits, and ownership, and the problem will be gradually minimized, although obviously not eliminated completely.

If this is utopianism, what shall we say about the few remaining alternatives from which we can choose? The alternative of unrestricted economic individualism has been abandoned forever, it is hoped. The alternative of compulsory arbitration is almost as repellent to the National Association of Manufacturers as it is to the A.F. of L. and the CIO. The only other practical alternative is the establishment of a wisely-conceived program of conciliation and mediation, with the unhappy Railway Labor Act as the best available starting-point.

Mediation (plus public fact-finding) can help and in the present emergency situation it can probably help considerably. But it is reasonable to ask: Does mediation go to the heart of the problem? Is a federal mediation law the kind of basic and fundamental approach which is emphasized in *Quadragesimo Anno?* The burden of proof is on those who say that it is.

Something to Think About

All that this article can hope to do is to start a chain of

thought by asking questions. One final set of questions can serve as a kind of summary of the others: When the CIO recommended its *Industry Council Program* in 1940 (a program which bears certain important similarities to Pius XI's vocational-group system), wasn't it suggesting a type of economic reconstruction which at least attempts to get beneath the surface of industrial relations? Similarly, when Walter Reuther more recently asked for the establishment of a joint council in the automobile industry—which council of labor, management, and government, would democratically decide on wages, prices, production levels, etc.—wasn't he, too, furnishing proof that the United States is moving, however gradually, into a new economic era? Reuther obviously hasn't all the answers to the problem of industrial relations. Neither has *Quadragesimo Anno*. But it is suggested that the Congress could profitably declare a moratorium on labor legislation while it sets its experts to work on an analysis of the philosophy of that great encyclical. That philosophy has not yet been incorporated into American economic life. If it is ever so incorporated, we shall of course continue to have problems in the field of industrial relations. But is it utopian to prophesy that these problems can be effectively minimized only by adopting that philosophy —a philosophy which says that labor and management are intended by the nature of things to cooperate in an organized and organic fashion for the general welfare and not merely to compete for a bigger slice of the pie? Mediation is all to the good, but mediation somehow implies that economic life is still not the organized partnership that it ought to be.

This Crisis Is Different

The foregoing observations are hardly calculated to dissipate the confusion in which all of us find ourselves immersed today. That confusion is coupled almost always with a sense of frustration. Industrial relations seem to be going from bad to worse just at the time when there was every reason to hope for uninterrupted production and for full employment. It's an open secret that that feeling of frustration or helplessness is shared by a number of even the most belligerent labor leaders and the most intransigent employers. Somehow or other none of us can help but realize, if only by intuition, that the present crisis may be different from any other labor crisis of the past. After the last war the solution to the crisis was relatively easy—if dishonorable to a free and democratic people. It consisted in smashing the labor movement or, where that was unavailing, in undermining it by more subtle devices. This

time the problem is more challenging. The labor movement (thank God!) cannot and will not be smashed. Eventually it may even expand its membership. It must. But then what? How shall we guarantee cooperation between organized labor and organized management for the general welfare? Certainly not by restrictive and vengeful legislation. Not alone by amending the Wagner Act. Not even by passing a federal mediation law. A federal mediation law, to repeat, would probably help and is probably long over-due. But the long-term answer to the most important of our domestic problems lies in full employment, arrived at, not by the decisions of business alone, nor by government planning alone, but by the joint and organized cooperation of all of the functional economic groups in society together with the government.

Legislation Not a Cure-all

Industrial disputes are symptoms of a disease which cannot be cured by the application of legislative poultices. It cannot be cured over the long haul by anything short of a full-fledged partnership for labor in management, profits, and ownership.

The labor movement itself doesn't always agree with this conclusion, and as yet, of course, only a handful of employers would go along with it completely. But perhaps out of the confusion of recent weeks more Americans than ever before will emerge with a deeper understanding of their social responsibilities and a greater willingness to exercise them. If so, the railroad strike will indeed have been a blessing in disguise.

French Jews Honor Deported Priest

The aid which many French priests gave to the persecuted Jews under the Nazi occupation and the important role which they played in the resistance movement against the Nazis was emphasized at a ceremony which the Jews of the industrial city of Saint-Etienne organized at City Hall in honor of Abbe Plotton, Pastor of the Nativity Church. Father Plotton hid Jewish children and helped many Jews to escape from the Germans. When the Gestapo discovered some of his activities, Father Plotton was arrested and deported to Germany.

The Rabbi of Saint-Etienne made the main speech honoring Father Plotton. The priest replied by declaring that he had done nothing but follow as well as he could the precepts of the Gospel.

Protestants and agnostics together with Catholics joined Jews in attending the ceremony, showing a willingness to continue the unity achieved in the Resistance movement.

Disciples of the Wise

Mr. David Goldstein

What is modern American Jewry?

WHAT American rabbis believe, think and do is "a matter vital to the entire American community" and not merely of "Jewish concern," says Rabbi Joseph Zeitlin in his study called "Disciples of the Wise" (Heb. *Talmide Hakimin*), as rabbis were designated.

This recently issued book is the result of a questionnaire survey of American Jewry—its doctrinal, religious, moral and social concepts that Prof. Mordecai M. Kaplan, of the Jewish Theological Seminary, says "will prove to be an eye opener" to many persons who read its "sensational facts." Rabbi Zeitlin has classified the attitudes of American rabbis and the trend of Judaism in a definite, statistical way, as the attitudes and trend of Protestant ministers were outlined by Prof. George Herbert Betts, of Northwestern University, in "The Belief of 700 Ministers" (1929).

The Jews, who constitute four per cent of the American populace, are credited with having 3,700 synagogues with a membership of between 300,000 to 350,000 (usually heads of families). Of these, the Reform group claims 290 synagogues with a membership of 50,000; the Conservative group is credited with 500 synagogues having a membership of 75,000; and the Orthodox group with having 2,900 synagogues with an estimated membership of from 175,000 to 225,000. These congregations, which are "of the classes rather than the masses," are made up of "a preponderance of proprietary, commercial and professional groups." The Conservative rabbis are said to "speak to the comfortably off, moderately rich, and fairly rich, and to but a few poor Jews" in their synagogues.

Creed—Theology

The responses to the questionnaire show a lack of unity of belief in a personal, unchangeable God, Creator of the universe, man included; divine revelation; the Bible as the Word of God; miracles; prayer; sin; salvation in the world to come, etc. We are told that rabbis "show a naturalistic bias more than four times as numerous as those showing an anti-naturalistic or supernatural bias." The "dominant Orthodox rabbis incline to supernaturalism; whereas within the Reform and Conservative wings there is a tendency to place theological beliefs within the framework of a naturalistic world view." The total figures for these three groups are 74 per cent naturalistic and 17 per cent supernaturalistic, the other eight per cent having "failed to indicate an opinion."

The author says that Judaism is a creedless religion; that creeds have been formulated for it by Maimonides and others, during the middle ages, but none of them "ever achieved the nature of dogmas binding on all Jews." Also, that Judaism does not "insist on the supreme importance of correct faith," as does Catholicism; therefore it has not a "well-defined system of theology in which dogmas and articles of faith occupy a position of primary importance." Not only is Judaism declared to be devoid of a "system of theology," but there are "no theological propositions on which there is a unanimity of agreement" in any of these three groups of rabbis.

If Judaism is creedless—if it lacks agreement on any theological principle, the question arises as to what Judaism is. The rabbis reply: "Judaism is a way of life." Yet here too there is no agreement. This is not surprising, as there is hardly any rabbinic agreement of belief in or interpretation of the Mosaic law that contains the divinely ordered Jewish way of life, which is to some degree theological.

Their Concept of God

Nothing shows so clearly the departure of "the disciples of the wise" from the religion of Abraham, Isaac, Jacob, Moses, and the prophets of Israel, than their concept of God, which is largely pantheistic and evolutionary. We are informed that—

"Only two rabbis in the entire group of 219 [who responded to this query] define God as the first cause, and only one out of every seven, as literal creator of the universe. The remainder believe that the nature of God is best expressed as (a) 'the sum total of forces which make for greater intelligence, beauty, goodness; (b) the unitary creative impulse which expresses itself in organic evolution and human progress; (c) the symbol of all that we consider good and true.' The first of these views of God is by far the dominant."

Only a majority of the Orthodox, and eight per cent of the Conservative and Reform groups, "think of God primarily as a creator."

Revelation

Belief in God as having unveiled His truth, will, and direction to man through Moses and the prophets of Israel (basic to the Judaism of the Old Testament) is accepted by the Orthodox and rejected by the Reform rabbis. Revelation is considered by the modernistic rabbis to be "a continuous process" of an evolutionary nature. This concept is the "basis for a [their] definition of attitude towards the teachings in the Bible."

The Bible

The survey shows that "the Reform and Conservative rabbis are unanimous in accepting the modernist view of the Bible," whereas the Orthodox generally take the traditionalist view. "Of the 209 rabbis who responded to the questionnaire [on the Bible],

only 14—all of the Orthodox wing — indicated that they believe the Bible to be literally the word of God." Large majorities among the Reform and Conservative rabbis declare "the Biblical story of creation to be a myth;" and deny that "the actual occurence of miracles is indispensable to Judaism." As to Moses being the author of the Pentateuch, the Reform wing is unanimous in denying it, while four out of five Orthodox and one out of every seven Conservative rabbis, affirm the traditional belief in Mosaic authorship of the Books.

Eternal Principles

In discussing the "Nature of Religion—Is It Changing or Unchanging?" present-day American rabbis assume themselves to be wiser than their forebears of pre-Christian days who believed that God's basic principles and moral commands are eternal, hence unchangeable, though the conditions and phenomena to which they apply are subject to change. The survey shows that "the predominant majority of rabbis agree that 'even fundamental religious standards of conduct must be continually reconstructed.' To four out of every five rabbis the primary element in religion is apparently the very process of evolution, change and reconstruction of the content of religion." There is a unanimity of view regarding this among the Reform and Conservative, and among 23 per cent of the Orthodox rabbis.

In dealing with "the function of prayer," only the Orthodox rabbis are recorded as believing that it is to obtain divine aid. "In the main the rabbis [are said to be] remarkably free from supernatural leanings, as less than six percent of the 209 who registered their opinion on this question find the principal function of prayer to be actually bringing aid. The remainder consider prayers to be worth while chiefly because they (a) give the suppliant the feeling of divine aid; (b) afford psychological release; (c) promote Jewish unity; (d) raise the level of moral life." Surely those functions did not prompt Abraham to implore God for the salvation of Sodom (Gen. 18:23-33); or Daniel to petition God for Israel's return from exile (Dan. 9:3-19)!

Sin and Salvation

Neither the Reform nor Conservative rabbis are credited with believing in the traditional concept of sin, as their "emphasis is expressed in social terms as harm to neighbors, friends, and business associates, harm to society," etc. Only the Orthodox rabbis "represent the supernaturalistic point of view" of sin. As for life after death, "no great differences can be noted regarding the concept of salvation among the rabbis in any of the three groups. With the exception of two Orthodox rabbis, the groups are unanimous in reject-

ing the view of salvation as happiness in the world to come."

Divorce and Birth Control

The application of the predominant modernistic religious and moral concepts of the present-day "disciples of the wise" to matters of vital import is seen in the attitude they take toward divorce and birth control.

"Large majorities in all three groups favor the liberation of the divorce laws. The percentage is largest in the case of the conservative wing and smallest in the Orthodox."

"There is virtual unanimity in Reform and Conservative groups that *the practice of birth control is not contrary to the spirit of Judaism.* Only about one-fifth of the Orthodox group are opposed to this view, the rest being equally divided between affirmation and uncertainty."

The effect of this departure from belief in strict adherence to the law of purity demanded in the Mosaic code, is seen in the size of the families of married rabbis. Rabbi Zeitlin reports that "the averages for number of children of rabbis' families are: Reform, 1.14; Conservative, 1.40; Orthodox, 2.35; and the entire group 1.41," which is below the number required to reproduce themselves.

The "Disciples of the Wise" is made up largely of the views of the Reform and Conservative wings of Jewry (to which the rabbis best known to the American public belong) and of American trained Orthodox rabbis. It is a record of responses to questions other than those dealt with in this review of the book, such as race, socialism, education, relation of the sexes, democracy, reconstruction, etc. It is entirely devoid of questions and answers regarding belief in and expectation of a personal Messias; the reinstitution of the Aaronic priesthood and their sacrifices; or the rebuilding of the Temple of Jerusalem, for which strictly Orthodox Jews pray daily. The book is proof-positive that the Judaism of our age is not the Judaism in principle that God gave Israel through Moses. It is not the Judaism of the Old Testament that followers of the King of the Jews hold to have blossomed forth into Christianity.

What Thanks!

The Russian government, for all its violent ranting against the evils of capitalism, was not above accepting almost eleven billion dollars worth of supplies from the United States, which, incidentally, is more money than it cost to run the entire government of the United States in the years between 1906 and 1916. It was, furthermore, the greatest transfer of wealth between two nations ever recorded in history. And what thanks do we get?—Frank J. Ford in **The Catholic Mirror.**

Learning to Think with Christ

M. Eugene Boylan, O.C.R.

An easy form of prayer

SINCE our life as Christians and our fruitfulness as priests have their root in our abiding in Christ, our first aim must be to provide for the maintenance and the growth of that union. The Sacraments, of course, have their part to play in the process, but first let us consider three important exercises that we have to perform to promote this growth; namely, reading, reflection and prayer.

In the time table of every seminary and religious house, there is a place for an exercise called meditation or mental prayer. This exercise is usually assumed to consist in the methodical consideration of a previously prepared subject, which has been divided up into "points;" and in this way one is led to the production of a number of acts or "affections," often called a colloquy, as well as to the formation of some practical resolution for one's conduct. The principle underlying the exercise is, from the practical point of view, one of the most important in the whole spiritual life. It amounts roughly to this, that a man must daily think of God and of his own relations with God, and that he must also daily talk to God, both of God and of himself and of their relations with one another. The actual manner in which this principle is realized is capable of much variation; and, to our mind, it must be varied considerably to suit individual needs if such a practice is to be kept up during one's life as a priest.

There is no need to discuss here the details of the methods usually proposed for meditation. There are many books on the subject, and most priests have a fair practical experience of the exercise. Some have found a method which works quite well and is a great help in their case; but many of us have found that the whole thing has become wearisome and seemingly futile, and have given it up as a useless burden. The possible reason for that failure is manifold, and in the hope of helping people who have got into that position we have endeavored elsewhere to suggest some ideas on the subject. As we can only treat the subject briefly here, we hope we shall be pardoned for referring the reader to that book for a fuller treatment of the question (cf. Boylan: *The Difficulties in Mental Prayer*, The Newman Bookshop, Westminster, Md.).

It would seem that three different things have been telescoped into this one exercise of

"meditation": reading, reflection, and true prayer. Each of these has an important place in the spiritual life, and we propose to examine each one, and then to make provision for them all in two set exercises, namely, spiritual reading, and private prayer, with a third informal practice: reflection. One reason why so many fail at mental prayer is that they are trying to make a fire without fuel—they have given up regular spiritual reading. Apart from the Sacraments, such reading, in its own way, is the first essential of a priest's spiritual life.

Spiritual Starvation

There is no use in arguing about it. We are going to be asked to give an hour daily to the combination of these three exercises, no matter how busy we are. No man is too busy to eat. Neither is any man too busy to feed his soul. And if we starve our soul, we shall deprive our ministry—busy though it be—of its fruitfulness.

All we can say is this: We shall cheerfully take full responsibility at the Judgment Seat of God for any loss to souls, or to your work as a priest, that might be occasioned by devoting an hour daily to these exercises, even though your attempts seem to be fruitless as far as devotion is concerned.

There are two purposes in spiritual reading. One is to educate oneself about God—especially about God Incarnate—and about the spiritual life. The other is to keep our ideas of God and of the spiritual life fresh in our minds and to make them influence our actions.

In regard to the first, we must make ourselves well acquainted with the Person of Our Lord, with His history and His habits, His views and His tastes; for we are to live as His friends. The Gospels and some of the various lives of Our Lord (e.g. that by Archbishop Goodier), must be often in our hands, not to acquire a mere academic knowledge or to obtain matter for our sermons — that must never be the primary object of our spiritual reading or of our meditation—but in order to make us live as the friends of Jesus. And since we are to share in His power, we should build up a good knowledge of grace and its working and of our place in the Mystical Body of Christ. And then we must become well acquainted with the principles of the spiritual life, especially in regard to the life of prayer. If we do not become men with an interior life, we cannot abide in the Vine and we shall not bring forth much fruit.

What to Read?

As to what books to read: that is a personal matter. In building up a picture of Our Lord, each will have to follow his own taste in books. In regard to the spiritual life, we venture to make a few tentative suggestions. As

we are not familiar with the many excellent works published in the United States, we have to confine our titles to those which we have ourselves read.

The Spiritual Life by Tanquerey (Newman Book Shop) should be on the shelves of every priest as an incomparable book of reference. Despite its length, every priest should read it through at least once. But to commence one's study of the spiritual life we would suggest *Spiritual Instruction* by Abbot Blosius. Although we do not like to cry the wares of our own Order, we cannot help drawing attention to *The Soul of the Apostolate* by Dom Chautard, O.C.R., as a book which every priest should read. On this side of the Atlantic the works of Fr. Kearney, C.S.Sp., have been found very helpful, and of them we suggest *My Spiritual Exercises* as a very practical guide.

There are two excellent works on prayer: *The Degrees of the Spiritual Life* by Canon Saudreau, and *The Ways of Mental Prayer* by Dom Lehodey, O.C.R. Those who are beset by aridity at prayer will find much help in *On Prayer* by De Caussade, S.J., and *The Prayer of Faith* by De Besse, O.F.M.Cap. There are few books better than *Acquired Contemplation* by Fr. Gabriel of St. Mary Magdalen, O.D.C.; it appears in a volume shortly to appear under the title: *St. John of the Cross—Doctor of Contemplation and Divine Love* (Newman Book Shop). This gives in a short form an account of "post-meditation" developments, and discusses what the ordinary soul may hope to achieve with good-will.

About the Mass

For an insight into the Mass, it is hard to improve on Dom Vonier, O.S.B., *A Key to the Doctrine of the Eucharist.* A little book by De Jaegher, S.J., *One with Jesus,* is an invaluable account of the indwelling of God in our souls. Finally, we must insist that a priest's reading *must* include some literature on Our Lady. If we might select one of a number of excellent books, it would be *The Mother of Divine Grace* by Le Rohellec, C.S.Sp. Those who wish to make devotion to Our Lady the foundation of their spiritual life should read *The De Montfort Way* (C. T. S., Ireland). These are but a few suggestions; other titles will be given in the context of these articles.

Once the initial work of our education has been done, our further aim in spiritual reading should be rather to recall than to acquire knowledge, to deepen what we already know, to form convictions that will influence our life, and so to ensure that the motives by which we live and act are supernatural. In fact, our reading is going to be a sort of informal meditation in the strict sense of the noun, and

those meditation books which carry a personal appeal are just the very thing that can be recommended for such reading. But whatever our book may be, we should read it in somewhat the same way as one would read an insurance policy or a contract, or a catalogue or a specification for a new car—that is, *with careful consideration.*

With Prayer and Thought

Reading of this type should be commenced with a very short but very sincere prayer. It is hard to improve on: "Speak, Lord, Thy servant heareth." Having commenced thus, we should try to read with a spirit of faith. We have to be ready to hear the voice of God speaking to us—not to our congregation or to the "other fellow" — between the lines, and we must be prepared to stop and listen to Him, to think over what He has said, and to give Him what He requests. That is just where the trouble lies: we do not want to be asked for certain things, and that is often the reason why we hurry on, or why our conversations with God run dry. We do not want to listen because of the possibility of unwelcome demands being made upon our friendship, and then He decides to refrain from proposing to us something whose refusal would only increase the gap between us and Him. And so there is an awkward silence or a sudden rush of activity.

This, of course, is more likely to happen in prayer, but it can happen even in reading. This is but one of the many possible examples of the inter-dependence of the different parts and exercises of the spiritual life. Progress in any one leads to progress in all, and defects in one can interfere with many others.

In reading, this willingness to hear God speaking is of capital importance. We should try to do our reading in His presence, just as a child plays in the "presence" of its mother sitting in the background. But this means a fairly clear conscience and the absence of a deliberate determination to keep something back from God. Such a determination is not to be confused with the feeling of difficulty or distaste with certain things He might want, may have for us. He is not offended by that; all He wants is that we ask Him to give us grace to be generous in overcoming that difficulty. In this, as in all such things, He is always our *Saviour.*

Style Can Be a Difficulty

Another source of difficulty in spiritual reading is the style in which many books are written. Quite a number of the best books on the spiritual life are translations from a foreign language, and carry with them an air of affected piety and seem somewhat artificial. When to the difference of language of origin there is added a difference of

time of origin, this effect of unreality may be increased. Social conventions differ considerably in various nations and generations, and both outward deportment and literary expressions are to a certain extent matters of convention. What many writers on the European continent — especially those of an earlier century—would consider to be the normal expression of Christian Charity, may seem to English-speaking people of today to be, if not hypocrisy, at least exaggerated affectation. This is but an example; there are many other external things that belong to their time and place of origin, and without considering them in detail, we can admit that a certain reserve must be used about accepting what one reads. Not everything that is written applies to each individual case.

There are even different schools of spirituality, and the reader will have to set aside what does not fit in with the present stage of his own spiritual development. Each stage has its own particular needs and its own particular limitations. Until a fire is burning well, one must be careful not to kill it by putting on too much fuel. Prudence is always essential. Books alone, therefore, are not quite sufficient; one needs an occasional talk with a wise and understanding counsellor. That point, however, must be left for later discussion.

Follow Your Inspirations

One thing is very desirable. When reading does start a suitable train of thought, it is good to follow it up—putting down one's book, or even, say, going for a walk, if that is helpful. This is the informal reflection of which we spoke and which is a habit that every priest should try to develop. The point to note is that such reflection should be referred to God's relationship with one's own self—not with one's parishioners or penitents. And be it noted we do not include under this type of reflection, "apologetic" thinking—that is, thinking out arguments for converts, etc. Such thought is necessary also, but it does not supply for the omission of true "meditation" as a source of one's own spiritual life.

One other point! If our reflection leads us to conclusions that seem particularly unpleasant or that make great demands on our courage, it would be well to postpone the application of such conclusions, where there is room for reasonable doubt, and keep an open mind, until one has had an opportunity to talk the thing over with a "wise man." This may seem strange advice, as it may leave room for temporary self-deception. Its purpose, however, is to avoid the danger of saying "no" to God as a result of some exaggerated or mistaken

idea of what He asks of us and so spoiling our intimate friendship with Him. The devil often tries to destroy our good-will by exaggerating our notions of what we may have to do. It is important to be reasonable even with oneself and to remember that individual needs must be considered; otherwise, one develops a habit of evasion and does not look facts in the face.

Conversational Prayer

This informal reflection can easily be changed into informal prayer by talking things over with our Lord instead of with oneself. We must never forget that He is in the soul of every man in the state of grace, waiting for our friendship and companionship. Prayer of this sort can arise directly out of one's reading, and one should encourage such a development if it commences. In this connection it is important to realize that such prayer can be quite informal and conversational. It is true that God has a claim to our reverence and adoration, but that we give Him by the Mass and by the Office. At the moment He wants to be treated as our Father and our Friend. Ultimately we *must* treat Him as our Lover; and as St. Bernard says: "Love knows nothing of reverence."

There is much more that could be said on reading and reflection, but as we want to show their effect upon mental prayer, we shall pass on to that subject in our next article. The essential thing is to read regularly. Even ten minutes daily would be better than a few hours once a week. Reading can be an act of religion, and we know what value that can have. Further, it makes mental prayer much easier, and makes it possible for us to do without those involved methods that many of us find so wearisome.

If a priest wants to bear fruit, let him abide in Christ. If he wants to abide in Christ, let him seek Christ daily in his reading. That search will make it easier to find Him also in the Sacraments, in prayer, in humility, in one's neighbor and in doing the will of God.

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Religion in the Service

Joseph Mark Hayden, C.S.C.

Compiled from census reports submitted by Chaplains

ALMOST from the moment that the first bomb dropped on Pearl Harbor, an important and highly controverted subject has been discussed by home-front priests and Chaplains in both secular and religious publications. Just what is the condition of religion in the armed forces? Did the war bring the servicemen and servicewomen closer to God? Or on the other hand has the separation from parental control and the watchful eyes of parish-priests—the new found "liberty"—turned their thoughts and practices away from religion? You have probably read and discussed articles and personal letters which support both sides. Surveys have been made. But up until the end of the war most surveys have not been complete because of too limited coverage.

Some time ago, at the suggestion of the Most Reverend John F. O'Hara, C.S.C., (then Military Delegate at the Military Ordinariate in New York City), *The Chaplain's Digest* undertook a study of the religious life of 100,000 men stationed at different points around the globe and engaged in different sorts of military activities. The Military Ordinariate graciously supplied us with a large amount of actual census material, and further contacts made with other Chaplains provided some more. Since the original census study was made and published in *The Chaplain's Digest,* reports covering over 800,000 men have been submitted by the Chaplains directly or through the Military Ordinariate. In this present article we shall include the report on these 800,000 Catholic men.

Everyone knows that not all Chaplains work under the same conditions. Some have enjoyed semi-permanent, almost parochial facilities, while others—anti-aircraft Chaplains, for example—have had to give mule-back service. This must be kept in mind by anyone who studies conditions in one area or who reads reports from Chaplains whose units are engaged in the same type of work. Extreme pessimists and extreme optimists can have a merry time supporting their personal convictions if they are wise enough to ask the right Chaplains for their reports. We have tried, and we hope we have succeeded in presenting a true cross section in this survey.

Note: Since the census reports were generally sent in unsolicited by the Chaplains, not all of them treated the same sub-

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Father Hayden is Associate Editor of "The Chaplain's Digest," Holy Cross College, Washington, D.C. Father will write a series of articles for the N.C.W.C. on the subject he here discussess. He invites comment and new data from chaplains.

jects on their questionnaires. Hence the difference in the number of men interviewed on the various subjects. Practically all Chaplains had the question regarding Confirmation and Easter Duty.

The Facts

1. General Religious Questions	Total No. of men interviewed	Negative Answers	Negative %
Were you baptized?	426,714	5,526	1.3%
Were you confirmed?	806,212	68,641	8.5%
Have you received First Communion?	660,124	29,798	4.5%
Did you make your Easter Duty?	746,484	183,704	24.6%
Were you validly married?	146,390	29,074	19.9%
2. Frequent Communion	No. intervd.	Affirmative Answers	Affirm. %
Have you received Holy Communion at least six times within the past year?	234,691	103,166	43.9%
Have you received Communion between one and five times?	234,691	66,433	28.3%

Analysis

Faithfulness to the Sacraments is the best indication of the Catholic spirit. It appears that almost half of the men (43.9%) received Holy Communion at least every two months, about a quarter (28.3%) from one to five times, and the remaining quarter (24.6%) had not received at all for at least a year. These three categories together with that of those who had not made their First Communion total up to 101.3%. A few Chaplains evidently included among those who didn't make their Easter Duty those who had not yet received their First Holy Communion.

One-half frequent communicants, one-quarter infrequent communicants, one-quarter not even Easter Duty. What kind of a record is that? Worse than the average parish? Or better? Or about the same? If you compare some of the above facts with those mentioned in the article "The Leakage Is Terrific" in the December 1945 *Priest,* it does not seem that there is a great difference. A thorough census taken in a Washington, D. C., parish revealed figures in all categories very close to those mentioned above. But you can draw your own conclusions. Where an actual house to house census has been conducted, priests have been alarmed to find that conditions are not nearly as good in their parishes as they had thought.

And there is another factor to consider along this line. There is no easy way to identify fallen-aways in the average parish. Even with the house to house

census you may be greeted by the false reply, "No—there are no Catholics living here." But in the armed forces an ID card may carry the designation "Catholic" even though its wearer has not practiced his religion in years. If parish records look better than the military record it may be because there are "Catholics" in the parishes of whose existence the parish priest is not even aware.

Has the military atmosphere been responsible for some falling away? Doubtless it has, but in many cases the evil had been done already through mixed marriage or complete apathy towards religion in the home; and the armed forces merely provided an earlier release. On the other side of the ledger we ought to remember that the Church has gained an outstanding number of converts during the war.

Reason for Leakage?

Again opinions differ, but Father Jeremiah S. Sullivan has pointed out perhaps the most important one: the lack of sound religious education. In a survey which he took while a Chaplain at George Field, Illinois, Father Sullivan found the following results when he checked Mass attendance:

	Catholic Men Interviewed	Irregular Mass Attendance
1. Education Received		
Some Catholic School	177	58 or 32.7%
Sunday School only	109	56 or 51.4%
No Catholic Education	16	13 or 81.3%
2. Catholic Education		
Grammar School only	111	42 or 37.8%
Grammar School (less than 7 years)	35	20 or 57.1%
Grammar School (7 or 8 yrs)	76	22 or 29.0%
High School	47	13 or 27.4%
College	19	3 or 15.8%

Analysis

A simple study of the tables shows that the more Catholic education the men received, the more regular was their Mass attendance. Similar tables regarding Easter Duty gave the same proportionate results. Most Catholic servicemen have received either a parochial school education or at least Sunday school. Incomplete parochial school education manifestly leads to a great deal of laxity in regard to Sunday Mass and the Easter Duty. The Sunday school as a substitute for formal Catholic education—while better than no Catholic education—is not satisfactory. Father Sullivan's findings certainly represent the field as far as the other reports on Catholic education are concerned. The results of the educational reports certainly should lead us to the conclusion expressed by Bishop O'Hara:

"The findings on the relationship between Catholic schooling and Catholic practice justify the sacrifices for Catholic schools, and urge us to ever greater effort to provide more Catholic education."

No Grasp on the Subject

Many Chaplains expressed a dissatisfaction with the present methods of teaching religion in most of our high schools. In particular they stressed that the "question and answer" method is a waste of time in high schools. The students memorize certain answers to certain questions but rarely do they grasp a subject as a whole. Many men in the armed forces learned "question and answer" religion but never acquired many real and solid religious convictions. Hence when they found themselves in a difficult situation, it was hard for them to let their Catholicism predominate.

One Chaplain asked 256 men if they knew the Commandments: 250 replied in the affirmative, 3 in the negative and 3 made no reply. Of these men only 159 knew all Ten Commandments.

Another Chaplain found that among men graduated from Catholic high schools there were some who knew nothing about the banns of Matrimony; others who thought it was perfectly all right to be married by a JP as long as you came around eventually to see the priest and tell him you were married. The ignorance concerning marriage is especially bad.

All of this can lead us to only one conclusion. If a person is going to live his religion he must first know it, and judging by the ignorance uncovered by our Chaplains, too many American Catholics don't "know."

This article is not meant to be a discussion of the advantages or failings of Catholic education but it is necessary to note these things before we lay the blame on the Army or Navy for ruining the religion of the men in the armed forces.

This section can be summed up well in the words of Father Edmund P. Marshall, who writes:

"Recently my regiment has been closer together than for some time; so I took the opportunity of interviewing each man personally. It *continues* to reveal the large leakage of Catholics *prior* to entering the service; either absolutely or because of assisting at Mass merely through habit; they default at the first break with home even if there was no war . . . Twenty-five First Communions, forty-five confirmations and many confessions over periods varying to twenty years have been disclosed and in most cases heard. We should face the true picture of things and *I am convinced that these cases are not due to the Army but rather that our weaknesses have been revealed.*"

Better or Worse—in Concrete Terms

Sometimes the general question is asked, "Would you say that the men are more religious in the service than they were before they went in?"

Father Philip Kearney asked the question at Hammer Field

and 51% said "Better"; 34% said "Worse", and the rest thought the men were about the same or had no comment.

But *on that same questionnaire* there was a *concrete question*: "How does *your* Mass attendance compare with what it was when you were a civilian?"

Here 82% answered that it was just as good or even better. Among the 18% who said it was worse were some whose special duties kept them from Sunday Mass once in a while and others who could attend Mass now only weekly whereas they had attended daily or several times a week when they were in civilian life.

Stateside and Overseas

In general it seems that Catholicity was better overseas than in the States. Therefore, conditions in this country should not be taken as a yardstick to measure the overall situation. Some groups lacking Catholic Chaplains—both at home and abroad—grew quite indifferent to religion. Other unfavorable factors were the bad example of officers and an annoying lack of cooperation. But the Catholic men thus affected were certainly not in the majority.

Sometimes we read articles disparaging the so-called "fox hole religion." Some call it a religion based on fear. Chaplains and servicemen in general disagree with this definition. There is no denying that being up front in a fox hole may help to make a man more religion-minded, but for very few has it been a basis and foundation for "suddenly found" religion.

One Chaplain took a group of one hundred men and asked them to list the primary things which inspired them to regular attendance at Mass and the Sacraments. At the top of the list the servicemen placed "Personal appreciation of religion." After that were listed: "Religious Training," "Love of Family," "Chaplains," "Companions," and "Example of girl friend." Only *three* men put down as their primary reason "Imminent danger."

We said that the fox hole may tend to increase religion, though not its basis, and this is reflected in another question put to these same men. The question was: "What things in military life have contributed to the *increasing* of religious influence?"

Here the largest number of votes went to "Knowledge of increased danger." Following in order were: "Many more opportunities to receive the sacraments," "Need of divine help for various purposes," "Influence of companions," "Influence of Chaplains," etc.

So it would seem that according to the mind of the servicemen themselves, the fox hole had an influence on religion but in most cases there had to be a good basis beforehand. If religion was just born in the fox hole, then we could logically be pessimistic about the future because a majority of those who first found religion there, left it

there when they departed from the fox holes.

To the question "Do you think Catholicism interests many non-Catholics?" the response came 79% in the affirmative. "Concerning what subject have non-Catholics shown the most interest?" This question was answered in much detail, but we have reduced the headings and their respective order to this:

1. Questions revolving about confession.
2. Why the Church opposes divorce.
3. Catholic views on marriage.
4. The Mass.
5. Why the Church objects to birth control.
6. Why the Catholic Church claims "superiority."
7. Medals and statues.
8. Why Latin instead of English.
9. Questions on Sacraments.
10. Questions on the Sixth Commandment.

When asked what their own worst problems were, the servicemen answered: "Primarily personal sex problems." Many stated that they had no problems and many said their hardest job was adjusting themselves to military life.

Sermons at Home

What does the serviceman want to find at home as far as religion is concerned? By far the most replies, and in many cases earnest pleas, were for better prepared and more instructive sermons! The servicemen want to know more about the Mass and the life of grace. In many instances they are eager and willing to do their part in order to have the Dialog Mass.

The same goes for the servicewomen. This article has dealt mostly with questionnaires received from servicemen, but in many cases the same wants and hopes apply to the WAVES, WACS, and other women-services. At one of the WAVE quarters in Washington they have the Dialog Mass every day save Sunday. They make the regular responses in Latin and a few girls take turns reading some parts of the Mass in English such as the Introit, Collects, Epistle, Gospel, Communion and Postcommunions. To be present at one of these Masses really gives one an indescribable feeling. The fervor and sincere earnestness with which they pray the Mass makes one want to see this custom established in all churches as soon as possible. This is certainly one of the bright sides of the ledger as far as service life is concerned.

Afternoon Mass

A remarkable number of Chaplains have written and mentioned the numerous inquiries made to them by servicemen and servicewomen who want to know why they can't have afternoon Mass in their parish churches. A great number of men and women in the armed forces took advantage of praying the Mass daily and they hope and pray that before long we may have the same practice in parish churches.

The afternoon Mass has proven to be much more convenient for the majority of them and would be likewise for most civilian workers. "How much better," they argue, "would be daily afternoon Mass than an afternoon Rosary or novena service which frequently draws large crowds!"

We pass on these remarks without comment because it is easy to foresee the numerous pros and cons that will come from priests all over the country to such a suggestion. However, it might be interesting if parish priests would speak to returning members of the armed forces and find out how strong the attraction is for daily afternoon Mass.

The reports from which this article has been compiled have been shown to many Chaplains who served both on this continent and abroad. To this day *all* have agreed that the reports faithfully portray service religious life as they knew it. As we have said earlier, some groups (e.g. AAA groups) had rather poor reports, of necessity, while others were remarkably good. But the middle class, by far the majority, have done the best they could, serving God and country. If we were to total the women for whom these Chaplains were responsible (both those who sent in reports and those who agreed with the findings) we would have a cross section of the religious life of nearly two million servicemen and servicewomen. The service personnel and the Chaplains have spoken for themselves.

It is our duty, no matter what our personal prejudices, to accept their word. By and large the Chaplain and his men are closer than the average priest and his parishioners. The wall that unfortunately can exist between priest and people has to a great extent been broken down in the service. What the Chaplains have learned about the men should be of invaluable assistance to all who have the care of souls.

The same contacts will be kept alive in peacetime life and clergy and laity will form a stronger bond for Catholic Action. If this effect becomes realized and if servicemen carry over into civilian life the fine Catholic spirit they have shown in service, we can hope for a fine vigorous Catholic spirit in the future. Among the many conclusions we can draw from the study of these reports one definitely stands out: It would be a superficial judgment to say that there has been a "decline of religion" among our servicemen and servicewomen during the last five years.

The Mission Intention for the month of August, 1946 released by the National Office of The Society for the Propagation of the Faith is: Greater zeal of Catholic natives for the conversion of others.

Book Reviews

I Chose Freedom, Victor Kravchenko, Scribners, N. Y., 1946, 481 pp., $3.50.

TWO years ago, Victor Kravchenko, in this country as a member of the Soviet Purchasing Commission, left his job and repudiated his connection with Soviet Russia. *I Chose Freedom* is his apologia.

Many books have been written about conditions behind the iron curtain, but these books have been written either by enemies of the Communist regime who had escaped, or by observers who could not know as much about the inner workings of the world's most totalitarian state as does the author of *I Chose Freedom*. The value of this book consists not in that it comes out of the heart of a Communist Russia but in that it comes out of the heart of a Russian Communist.

There is a temptation in evaluating the book to dwell on the horrors it exposes. Of much more importance is the mentality it exposes, the Russian mentality, the Communist mentality, the Soviet mentality, the mentality typified even by Victor Kravchenko who revolts against it. A moment's reflection on the activities of the Communists even in this country will convince any thinking Christian of the importance of knowing the mentality of the adversaries of Christianity. For the battle is already joined between Christian ideals and godless idea.

The Idea Has Won in Russia

According to Kravchenko (who seems not to have forsaken Communism but to have rejected its Stalinist form) the idea has already won its victory over the people of Russia, who are not its supporters but its victims. He does not say this in so many words, indeed he is himself godless, but if his book means anything it means this: that a force is at work in the world today whose end is to dehumanize humanity, to tear the very souls out of men.

All that is decent in life, religion, family life, filial affection, parental love, truth, justice, honesty, and honor, has already been "liquidated" from the souls of the Russian peoples. There is not even honor among thieves. Nothing remains but the desire for survival at any cost. The generation that remembered the past, that remembered that even Czarist Russia was a better place in which to live than Soviet Russia is, has died off or has been killed off. The new generation has been reared with love and respect for nothing, only fear of the power of the State. Even the State itself fears—and no one (perhaps not Stalin himself) in the hierarchy of its government is immune to the dia-

bolic power which cares nothing for human life either *en masse* or in the individual. The power of the State and the fear that power inspires have turned men into animals and many of them have not retained even the virtues of the beasts of the forest.

A Humpty-Dumpty Land

Kravchenko, and thousands, perhaps millions, like him, have in their hearts learned to hate and fear that which binds them, but the fear itself, so universal, has wiped out hope. In a Humpty-Dumpty Land where words mean exactly what the Party wants them to mean, there can be no hope, because there can be no meaning. Where truth is what the Leader says, where history is what glorifies the Leader, where Democracy is a dictatorship more thorough than Fascism, where news is propaganda, where men publicly and apparently eagerly confess crimes impossible of commission, where brother may not speak his mind to brother for fear of being denounced to the secret police, where millions live on a pittance or die like flies on nothing and are told they are the most fortunate people in the world and believe it because not to believe it is to sign one's own death warrant, there, there is no hope.

So there is no hope in one-sixth of the earth. The body of the octopus lies over that much of the world already and its tentacles are in every other land. We cannot ignore them—we cannot simply cut them off; they will grow again. Some day we will have to meet the foe in mortal combat. We ought to prepare. Perhaps we ought already to be fighting—but at least, we ought to prepare.

An Enemy Already Victorious

I Chose Freedom will help us prepare. From it, first of all, we can learn not to trust the enemy. The days of chivalry are gone—there are no rules because we cannot believe a single word the enemy says. We may maintain a Christian ideal in our fight but we cannot concede even a humanitarian ideal to the enemy. We are fighting to save souls; he, to destroy them. Our victory is inevitable but it is in the future; the enemy already knows victory.

The second thing to be learned from Kravchenko's book is that we cannot be said, in reality, to be fighting *an* idea. The godless idea shifts, disguises itself, changes, seems to become another idea even, whose only identity is the desire in the mind in which it dwells to survive and to devour souls. Even the chaos of Russia is planned, the product of an intelligence. The chaos planned for the world is also from an intelligence. Is it Stalin's intelligence or is it one from which only St. Michael can deliver us?

Perhaps in this review we should have written of the ruthlessness and of the diabolical opportunism which the book so

convincingly records. Perhaps we should have insisted, as Kravchenko does, on the difference between the Russian people and Stalin's government. Perhaps we should have denounced the "liberals" in America as he does, though more gently, since we are Christians and he an atheist. But of all these things we have already read in other books. In this book a Communist tears the bandages from the cancer that is eating away at the world, and viewing that cancer through Christian eyes we can draw conclusions that perhaps that Communist cannot make, certainly does not make. The author has chosen freedom; let us hope that he will yet find truth.

Vincent T. Eaton, M.A.

Catholics and the Civil War, The Reverend Benjamin J. Blied, Ph.D., Milwaukee, Wisconsin, 162 pp., $2.50.

THIS book is an interesting and instructive collection of short essays. As the foreword states, these essays, though fragmentary, are a reliable cross-section of Catholic opinion on slavery and the Civil War. The work is symptomatic of a marked interest, in recent years, in the position of the Church in those critical days of our history. As such, this book is a valuable and enlightening addition to a better understanding of the attitude of churchmen on the burning questions of that day.

The decades preceding the Civil War were decades of agitation and uplift: the issues of the period included such social and political problems as a peace movement, temperance, women's rights, prison reform and abolition. The Great Humanitarian Crusade was on the march and of all its targets the most natural was slavery. Few organizations took up the cudgels more enthusiastically than the more evangelical-minded churches. On the rock of slavery, the Methodist and Baptist churches foundered and others came perilously close to the same condition, disunion. Though Catholics felt as strongly as others, there was for them no losing sight of spiritual reality to pursue the current fads of reform.

Father Blied has divided his book into ten chapters dealing with the foregoing and other allied subjects. Every chapter can be highly recommended for its content-value. It might be said in passing that one chapter, Wisconsin Catholics, is local in character and another, the Fenian Brotherhood, seems strangely out of place, though as a piece of writing it is clear and unprejudiced. There is a list of the northern and southern bishops, also a valuable list of Catholic chaplains on both sides. Archbishop Purcell emerges as the most partisan ecclesiastic on either side. As a reasoned and dispassionate argument for slavery as it existed in the South, Bishop Verot's famous sermon

of January 4, 1861, is treated at length. This work should serve to stimulate further interest in a very fertile field of investigation.

John J. Tierney, M.A.

They Knew Christ, The Rev. F. J. Mueller, Bruce, Milwaukee, 1946, 210 pp., $2.00.

FATHER Mueller's book, a series of character appreciations of nearly a score of New Testament personalities, is a proof of his having read The New Testament with insight and with interest. Some of those he treats, Luke, Mark, Stephen, Joseph, are to most of us well known if little understood persons. Others, such as Timothy, Titus, Bartimaeus, Herod Antipas, are to most of us the background characters of a great story. We all know they are there but we do not do much thinking about them. We come across their names in our scriptural reading, glow pleasantly in recognition of a familiar hero or villain, and then read on with no more thought about them than, let us say, about what the strolling players in *Hamlet* did after they had performed before the guilty king and queen.

The author of *They Knew Christ* has not read so unthinkingly. He has paused over these familiar names and has made their bearers speak to him and act before him. He has not romanticized. He does not tell us that John Mark collected coins as a youngster or that Stephen's grandfather was a Mediterranean pilot. What the author tells us he finds in the Scriptures themselves. What he tells us, we could find ourselves with the careful, thoughtful, prayerful reading that he has employed.

Though he does not romance, Father Mueller digs his characters out of solid type and gives them reality and personality. He has made them live, not as shadowy background figures, but as real people who lived and laughed and argued and schemed and sinned and hated and loved. The reader finds himself not simply admiring the heroes and disliking the villains, but talking to them, questioning the motives for their actions, having them explain their stupidities, having them account for their heroism. The reader actually meets Father Mueller's subjects, is awed by the almost superhuman heroism of some, is appalled by the monstrous depravity of others.

The reader meets these saints and sinners and meets them informally. It is in this that the book most succeeds where many books on scriptural topics fail—it is readable.

Vincent T. Eaton, M.A.

NODL Highlights

A few notes on a vital crusade

HERE is an excerpt from a letter dated June 4, 1946, from Paul V. Zinns, Archdiocesan Catholic Action Chairman of the Milwaukee Archdiocesan Union of the Holy Name Society:

"Last January you were kind enough to supply us with the basis of disapproval of approximately twenty disapproved magazines which were being circulated in the Archdiocese of Milwaukee. We want you to know that your assistance was in no small measure responsible for the effective results that we are achieving.

"We supplied the District Attorney of Milwaukee County with the information that you provided and requested that he check on the magazines in question on the basis of violation of the Wisconsin Laws covering obscene and immoral literature and notify the wholesale distributors that distribution of such magazines is in violation of our laws and under such laws is a felony punishable by heavy fine and imprisonment.

"This action has been very effective . . ."

Directors and Distributors

The NODL Washington office, with the approval of His Excellency, Bishop Noll, the Episcopal Chairman of NODL, is encouraging all Diocesan Directors to get to know their local distributors. Very often, personal contacts of this sort are quite effective in getting local distributors and wholesalers to cooperate with the aims of NODL. In many instances, the distributors would prefer not to handle objectionable material but do so because of pressure that is brought to bear on them. Very often too, they welcome an expression of opinion from a competent authority such as an NODL Director, indicating that certain wares are objectionable. They are then in a position to use this opinion as an "out" for refusing to distribute certain magazines.

Un-comic Comics

Brought to our attention recently was the comic strip "Kerry Drake" syndicated by the Publishers Syndicate, and appearing in newspapers throughout the country. One of the chief characters is a strip-tease artist, and another is a man who glorifies the fact that he has been married and divorced twelve times. The emphasis is on the sordid side of sex and the glorification of immorality. The objectionable nature of this "uncomic strip" has been pointed out to the Syndicate. Also point-

ed out was the deleterious effect the glamorization of such characters as strip-teasers and multi-divorced persons would have on young minds.

New Magazine on List

The magazine "Swank" is being added to the NODL list of disapproved magazines because of its violation of the second point of the NODL Code. This is particularly true of the article in the July issue entitled, "Adult Adultery," and also, "Men: And What to do with Them," "Honky Tonks," "Story of the Chastity Belt" and excerpts from Moll Flanders.

Friends in Plaster

Everyone has a good time during the **fiesta**. The celebration is somewhat like that of a farming community when it goes to town on Saturday. But no one enjoys the **fiesta** more than Saint Nicholas does, because **fiesta** week is the time when that jolly old Bishop has his annual chat with his very good friend, Saint Lawrence. The latter is the patron of the neighboring town, and Saint Nicholas always invites him to Palenque for the **fiesta**.

On the day before his feast, Saint Nicholas is taken out of his usual niche in the church and brushed off. Then he is placed on a wooden platform and carried around the town in solemn procession, to the tune of "Dolores." Finally, the procession heads for the river, and Saint Nicholas eagerly scans the waters in the direction of the neighboring town. He does not have to wait long, for very shortly a launch heaves into sight—and there in the bow is Saint Lawrence, in his deacon's robes and carrying the gilded gridiron, symbol of his tortured death.

The launch draws up to the bank. Saint Nicholas is made to bow very solemnly, three times, to his guest, who returns the salute. The two plaster gentlemen then proceed, side by side to the church. There, to the tune of "Anchors Aweigh," they are placed facing each other, just inside the doorway. During the day, with patriarchal calm, these saintly dignitaries watch the pastor baptize; and undoubtedly they spend the quiet hours of the night conversing on things spiritual. The following day, Saint Nicholas conducts his guest back to the launch and, after the usual ceremonious bows, bids him Godspeed.

With the departure of Saint Lawrence, the merchants begin to dismantle their booths. The country people straggle back to the hinterlands for another year, and the people of the town seek their hammocks. Once more Palenque sleeps.—Francis X. Lyons, M.M., in **The Field Afar**.

Meditation for the Priest

America hujus mundi inimica est Deo (James IV, 4)

✠*John F. Noll*

HAEC MEDITARE

Your relationship to God demands of you sanctity approximating that of Christ, as far as is humanly possible, since you are "another Christ," His "double."

That thought, and not your dignity, should obsess you. Let others think of your dignity; but you yourself must think of your responsibility.

Whether you believe you chose wisely or not, from the time of your ordination you have belonged first to God and secondly to the people, to whom you were assigned by your Bishop as pastor or curate.

The Church admitted you to the priesthood by many and slow steps. Even on your Ordination Day she appealed to members of the congregation, who knew you better than the Bishop did, to reveal anything which they believed should hold up your advancement to the holy and responsible state of the priesthood. *Quid de eorum actibus, aut moribus noveritis, quid de merito sentiatis, libera voce pandatis; et his testimonium Sacerdotii magis pro merito quam affectione aliqua tribuatis. Si quis igitur habet aliquid contra illos, pro Deo, et propter Deum, cum fiducia exeat et dicat.*

On the same occasion the Bishop addressed these words to you: *Cum magno quippe timore ad tantum gradum ascendendum est . . . ac providendum, ut coelestis sapientia, probi mores et diuturnae iustitiae observatio ad id electos commendet . . . Itaque, filii dilectissimi . . . servate in moribus vestris castae et sanctae vitae integritatem . . . Agnoscite quod agitis . . . imitamini quod tractatis . . . Sit doctrina vestra spiritualis medicina populo Dei . . . Sit odor vitae vestrae delectamentum Ecclesiae Christi, ut praedicatione atque exemplo aedificetis domum, id est familiam Dei; quatenus nec nos de vestra provectione nec vos de tanti officii susceptione damnari a Domino, sed remunerari potius mereamur."*

After your ordination you were to be governed by the principle so well enunciated by St. Augustine: *"Non verba quaerit a te Deus, sed cor . . . Corde lauda, corde benedic."*

Every morning, to quote St. Augustine again, *"praepara te ad laudandum Deum tota die."*

A spiritual state of mind is acquired by the frequent actual intention of performing every work of your ministry in the name of Christ and for the glory of God, just as an indifferent state of mind is created by performing such works perfunctorily, and with no supernatural motivation.

Even at the time you were made a cleric and were invested

with the surplice you were asked to *"put on the new man created according to God in justice and in true holiness"* (Eph. IV, 24). This idea was accentuated as each Minor Order was conferred, more so when you received the subdiaconate and the diaconate, and was especially stressed when you were advanced to the priesthood. From that day on, like your Master, you were to be "holy, innocent and undefiled" (Hebr. VII, 26). You would be this if you kept fresh in your mind the admonition of the ordaining Bishop, *"Videte cuius ministerium vobis traditur"*; and if you kept in mind that you must always be "good stewards of the manifold graces of God" (I Peter IV, 10).

The Council of Trent tells all priests that they must avoid *"levia etiam delicta."*

If even to the laity the following admonitions are addressed, with how much more force are they applicable to the clergy?

Quaerite primum regnum Dei. Quae sursum sunt, quaerite, non quae super terram. Fecisti nos, Domine, ad te.

St. Ambrose supplies an excellent motto to follow when he writes:

Nihil in sacerdote commune cum multitudine . . . qui terrena sapiunt, because your duty is "to prepare unto the Lord a perfect people" (Luke I, 17).

FROM THE ENCYCLICAL OF POPE PIUS X

Since, as everyone knows, holiness is a product of our will only in so far as we have the help of God's grace, God will most certainly provide that—if we wish it—we shall never lack an abundance of His grace; and His favor we shall obtain first of all through prayer. Indeed, there is such a necessary connection between prayer and holiness that the one cannot exist without the other. The words of St. Chrysostom are eminently true: "I think it must be evident to all that it is simply impossible to be virtuous without the help of prayer" (De Precatione, orat. I); and St. Augustine tersely says: "Truly, that man knows how to live rightly who knows how to pray rightly" (Hom. IV, ex 50).

Christ Himself emphasized for us these important considerations by insistent urgings and—still more—by His example. For it was to pray that He withdrew to the desert or went up into the mountains apart; He passed whole nights in prayer; He went often to the temple; indeed, surrounded by the multitude, He would raise His eyes to Heaven and openly pray; finally, nailed to the cross, amid the agonies of death, with a loud cry and with tears, He prayed to the Father. This, therefore, We hold to be certain, that the priest, in order worthily to live up to his office and dignity, must be a man given to earnest prayer. It is to be regretted that he often prays out of habit rather than from zeal; that he listlessly recites the canonical hours and repeats some brief prayers, without setting

aside a bit more of the day to speak with God, to seek the things that are above. This despite the fact that the priest much more than other men is bound to obey the command of Christ: "We ought always to pray" (Luke XVIII, 1); in accordance with which St. Paul strongly urges: "Be instant in prayer; watching in it with thanksgiving" (Coloss. IV, 2); "Pray without ceasing" (I Thess. V, 17). To the soul eager for its own sanctification as well as for the salvation of others, how many opportunities present themselves daily of turning to God in prayer! Interior trials, the violence and persistency of temptations, the poorness of our virtues, the remissness and ineffectiveness of our labors, our frequent offenses and negligences, our fear of the divine judgment — all these things strongly impel us to prostrate ourselves before the Lord that we may not only acquire grace we seek but enrich ourselves with merit in His sight. But we should not call upon Him for ourselves alone. Amid the dregs of sin that everywhere abound, we in a special manner must beseech and implore the divine mercy; we must stand before Christ abounding in all graces in the ineffable Sacrament of the Altar: "Pardon, O Lord, pardon Thy people."

Say the Rosary before the Blessed Sacrament and gain a plenary indulgence besides the partial indulgence attached to the recital.

Read ten minutes from a spiritual book.

Resolve to visit some sick person or to call on a stray sheep today.

PRAYER

(For myself and my brother priests)

O holy and Triune God, Father, Son and Holy Ghost! Thou art the source of my temporal and eternal happiness. Created for Thee, my heart is restless until it rests in Thee. Let me therefore, I supplicate Thee, raising my priestly hands, seek but Thee, O God, seek and praise Thee in the wondrously beautiful and awe-inspiring marvels of nature. Teach me Thyself how to find Thy footprints everywhere, to see Thee and to praise Thee in all places, who art so mighty in even the tiniest of Thy creatures! In the spirit of the Saint of Assisi let me use every creature of Thine as a rung of the ladder on which to climb to Thee and approach nearer to Thee day by day.

O great and good Creator of all things, help my helplessness, help me to praise Thee through my senses, my will and my entire life. Thee alone, before all and in all. To Thee praise and thanksgiving and laudation in good as in evil days. Thou alone, O Most High, and nothing besides, shalt be my goal and my end in all my priestly life, now and forever. Inspire all priests to do likewise. Amen.

The Cardinal Principles of Protestantism*

Lon Francis

He contradicts the contradictory

REV. Albert Cornelius Knudson contributed the eleventh paper to the "Symposium on Protestantism." Dr. Knudson has been dean emeritus of Boston University School of Theology since 1938. He holds degrees from the University of Minnesota, Boston University, Allegheny College and Lawrence College. He is the author of several books, the latest being "The Principles of Christian Ethics."

For the Symposium he writes on "The Cardinal Principles of Protestantism," which are, according to him: "(1) the supreme authority of the Scripture, and (2) the doctrine of justification by faith." Dr. Knudson, however, claims that these principles, once enjoying "unquestioned primacy," have ceded to the principle of "the inspiration of the individual and the consequent right of private judgment."

"The real point of difference between Protestants and Romans," he says, "was not the inspiration and authority of Scripture, but the question as to who is its true interpreter. Romanists said the inspired Church; Protestants said the inspired or enlightened individual. In other words, Romanists denied the right of private judgment in religious matters while Protestants affirmed it. This has always been the basic difference between them."

One wonders why the Catholic individual could not enjoy inspiration as well as the Protestant. Granting this, what fundamental difference would there be between "Romanism and Protestantism." If, in addition, the individual has the nineteen century diary of the Church to guide him, a diary which records accurately what the Apostles, their immediate successors, the saintly Christians of the early centuries, the Doctors and Fathers of the Church, the many General Councils held between the fourth and the nineteenth centuries, believed, why should his private judgment not be more dependable than that of the Protestant?

Dr. Knudson believes that "Romanists" have something in their favor inasmuch as "individualism needs to be balanced by authority and authority by individual freedom." This, of course, is to utter a contradic-

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***An analysis of the eleventh article in the "Symposium on Protestantism" prepared by "27 eminent Protestants."**

tion. There can be freedom under laws governing discipline, but one is not really free to reject truth which had been declared by a divinely protected authority, any more than he is free to reject mathematical truths or clearly proven scientific discoveries.

Knudson believes that "the right of private judgment, the most fundamental of the cardinal principles of Protestantism, carries with it the idea of tolerance and religious liberty." After saying this the reverend gentleman observes immediately: "Protestants were slow to see this. . . . They resorted at times to coercive measures and to outright persecution."

Dr. Knudson, speaking of the doctrine of justification by faith, writes: "This doctrine is not directly deducible from the right of private judgment, but the two stand in a sympathetic relation to each other. Both are subjective. Both put spiritual initiative and the sanctity of the individual conscience above submission to external human authority." If both be "subjective," then what need is there of authority of any kind in religion? As the author admits, it makes the salvation of the individual independent of all human authority. All through the many articles contained in the Symposium we see an effort to uphold Protestant principles, no matter how destructive of genuine faith their application is. The present author admits this when he writes: "But in thus emancipating the Christian soul from all tryanny of human origin, Protestantism fell into another tyranny, the tyranny of divine predestination."

The gentleman holds that John Wesley was the *first* great Protestant leader to break sharply with the early reformers. If they were wrong, then why is it so clear that Wesley was right? If they were wrong, then the Lutherans and the Anglicans and the Calvinists and the Baptists and seventeen out of the eighteen Methodist sects are wrong. If they were wrong, is it not possible that the Catholic Church, against which they rebelled, was right?

Defining justification by faith, Dr. Knudson observes: "So profound is the active will in Christian faith that God takes the will for the deed. That is what justification by faith means in moral and rational terms, and, so understood, this doctrine stands opposed to the superficiality, externalism and rationality of sacramentarianism sacerdotalism. It is in itself a radically individualistic and spiritual doctrine."

Dr. Knudson rejects the Bible as the "one infallible source and ground of religious belief." He claims that such belief "belongs largely to the past. It has succumbed to the modern theory of knowledge and to modern Biblical criticism. The theory of

knowledge has made it clear that there can be no purely external or objective authentication of truth. The ultimate standard of truth must be found in the mind itself. The Bible or the Church cannot by its divinely inspired authority make a proposition true."

From this statement one may logically deduce the conclusion that Protestantism has succumbed to rationalism and infidelity. It may also be concluded that there is no sense in any Protestant holding affiliation with any ecclesiastical organization. He may, according to such doctrine, be his own church, form his own creed, initiate his own way of salvation. It seems not to occur to any of the reverend gentlemen who defend Protestantism that the destiny of man is supernatural and that it could not possibly be reached without God Himself entrusting to some ecclesiastical corporation means which confer on, and promote a supernatural life of the soul.

The author writes: "Modern Biblical criticism . . . by its painstaking, thorough study of the Biblical books, has shown by incontrovertible facts that these books are not all divine." We wonder how one can arrive at the knowledge of which of the books are divine. Could any authority, not infallible, determine this?

After saying the above, the author writes: "The Bible still remains the supreme norm in Protestant thought. It no longer, it is true, has the authority of force, but it does on its higher levels have the force of authority. . . . This is the underlying conviction of Protestantism and in this connection it has found and will continue to find a protection against tyranny and corruption against the arrogance of a superficial intellectualism, against fanaticism and superstition and against other evils that sprang up like weeds in man's checkered religious history." If all this be true, how can the doctor expect any intellectual to have an interest in Protestantism?

When Clare Booth Luce embraced the Catholic faith her chief impelling motive was the certainty of faith which it is possible to have only through an infallible authority. She declared that she was not interested in her own ideas or in the opinions of any ecclesiastic who subscribed to the "private judgment" theory; that she was unwilling to take upon herself the obligations imposed by religion unless she became convinced, on divine authority, that what she believed was free from error.

After having denounced the early reformers Dr. Knudson pays high tribute to Luther for having rejected "the Roman priesthood and affirmed the universal priesthood of believers." He writes: "He rejected the unique and indelible character of the Roman priesthood and its mediating function. He set the

individual believer in direct relation to God and restored his spiritual freedom. At the same time he broke down the middle wall of partition which had been erected between the sacred and secular and put back of the daily and excellent tasks of mankind that sanctity and that accentuated moral urge, which had previously been largely restricted to the ecclesiastic and ascetic vocations." This is tantamount to saying that the pupil has nothing to learn from teachers; that he should rather repudiate them.

How Christian the gentleman himself is becomes plain when we hear him say: "It was not until the time of Kant and Schleirermacher that religion received what might be called official philosophical and theological ratification. Since then it has become increasingly clear to thoughtful people that religious faith does not need either an infallible book or an infallible Church to establish its validity. It validates itself."

Having repudiated Protestantism as much as Catholicism as a religious system, the author frequently forgets himself and extols Protestantism at the expense of Catholicism. The former "has at times been reactionary in its relation to modern scientific and philosophical thought, and it has also at times been unduly dependent on the state and on special privileges obtained through political influence."

The author sees no harm in Protestant sects mutually contradicting one another, and points out that Calvinistic Presbyterians and Armenian Methodists have merged in the United Church of Canada. He says: "As Calvinists and Armenians they have interpreted the doctrine of justification by faith differently, but they have nevertheless agreed in affirming against the legalism and sacramentarianism of Romanism." If they have one common objective, namely, war on Romanism, all of them have much to their credit.

You, who have followed these exposes of articles written by the most renowned clergymen in the many Protestant sects can have reached only one conclusion, namely, that Protestantism, so full of confusion and contradictions, has survived only because it is anti-Catholic. All its weaknesses are condoned in favor of what it regards as the supreme arrogance of the Mother Church in her claim that she is *authorized* to teach the nations, and that she can make them free by enabling them to "know the truth."

Theodicy

There always must have been something, else there never could have been anything.—W. E. Orchard.

Our Father at the Tabernacle

Francis P. Donnelly, S. J.

YOU taught me, Lord your prayer, the Our Father, when you were teaching in Palestine. Tell me what the prayer means for me if I address it to you on the altar. You are there ever near us, blessing us, living in seclusion, averting us from sin and advancing us in virtue. You are then truly the father of the Prodigal and every other good father and especially the hidden Joseph of Nazareth. In every way you are a Father.

In great Eucharistic Congresses, in processions, in solemn benedictions, you hallow the name of God, and in the silence and solitude of the tabernacle you keep the name of God holy for anyone who, like me, visits you.

Down the centuries by your presence and power you have won the hearts of the world to the Kingdom of God, making mankind loyal subjects of the kinddom you preached during life and have ever since helped that kingdom to come through the countless blessings of your altar throne.

It was the will of God you should die on Calvary and by your Eucharistic sacrifice perpetuate that sacrifice of the Cross. In every consecrated host the will of God is fulfilled in promise and finds realization when I visit you and above all when I make a throne for you in my heart at Communion.

The hallowed name, the spreading Kingdom, the fulfilled will, these three desires, are, just as they are in heaven, perfectly realized in your tabernacle which is heaven on earth.

On the altar, Lord, by your very presence you live the three duties you taught us in the Our Father, and there too you make full answer to the petitions which follow the praises in your prayer. Who ever dreamt that when you taught us to ask for our daily bread, that you would answer that prayer for all time by the Bread Divine?

Earthly fathers will toil for their children's bread. They support bodies, but you, Lord, have brought to us from Our Father the sustenance for the soul, the Bread of eternal life. We heap up honor to you on your altar. Snow white linens and precious draperies surround you. Gold and gems in chalice, ciborium and monstrance strive to give you fitting glory. The artist comes with paintings and sculptured statues and with carvings of marbles and with candelabra of many lights and envelops you with splendor. All that might have made you unapproachable, but you choose the humble and desirable bread for

your abiding presence and true adoration.

The Bread of Life you give me, Lord, is not the strange and rare food, which is found in out of the way places and seldom brought to tables. The food you made Divine for me is ordinary bread and served to me daily. Yes, even a thousand times a day, Bread of Heaven, you may come to me in desire whenever I turn to you with longing through the day.

The other petitions of your Our Father are made with the greatest fervor in your presence. How can I refuse to pardon anyone who has injured me, when you by the sacrifice of the Cross, here perpetuated, have forgiven my trespasses against you, when you have been injured more than I by trespasses against me. Temptation, I know, is not sin but the perfection of virtue. I recall your temptations when you won strength for me, refusing from any unworthy suggestion to change stone into bread but now by a far greater miracle becoming yourself, the Bread of God whenever I am tempted on life's deserts.

Evil of all kinds attacks me. I may suffer in body. I may be harassed with cares of mind. I have even had the malice of sin on my soul. You, however, are my deliverer. In sorrow for my own evils and in reparation for the evils done to you I come to you, whispering to you the Our Father you taught me and praying to you in person that I shall live the Lord's Prayer as you now live it on the altar.

On Pastoral Care

In solicitude for the present condition of the Christian life in Rome, We exhort you once more, as pastors of souls, not to restrict your zeal to those who of their own will take part in the life of the Church, but to seek out, with no less ardor, the misguided ones who live away from the Church. They are, as you know, exposed to great danger; but not irretrievably lost. Many, perhaps most of them, may still be reached and called back on the right road. All depends upon establishing contact with them. That which they wish from the priest is impartiality and a sense of justice. Neither of these qualities is lacking in you, beloved sons, as you draw upon them every morning from the Heart of the Redeemer. Let the finding of those who alienated themselves from the Church, and the close association with the exhausted and oppressed, be the dominating aim of your thoughts, the secret and the heart of your sacerdotal and apostolic work.—Excerpts from the Address of Pope Pius XII to the Pastors and Lenten Preachers of Rome, March 17, 1946.

Pastoral Check List

P. J. Lydon

Now it's our turn to ask questions

BISHOPS must make a canonical visitation of their dioceses every year in whole or in part, but so that the entire diocese is visited within each five year period (C. 343). The object is to promote the welfare of religion and to correct abuses. In a large diocese, the local Ordinary may appoint delegates to assist him. It may be thought by some priests that the questions are too numerous and minute; but detailed information is required by the Sacred Canons and by the special Instructions of the Holy See.

In this article we list only some of the matters to be investigated. A book of much value is *The Church Edifice and Its Appointments* by Monsignor H. E. Collins (Dolphin Press, Philadelphia, Second Revised Edition, 1940). Information on the requirements for the altar, candles, lamp, vestments, etc., is carefully indicated in this book. Every Bishop and pastor will be aided by a careful perusal of this volume. If we have not what is needed in the church, we are reminded of what the law demands or recommends. There is a special Instruction of the Holy See on *The Custody of the Church and of the Blessed Sacrament,* 26 March, 1929 (Bouscaren—Digest I, p. 353, etc.). Not all churches have a communion cloth and the communion paten. Both are required by law. There is particular need of care in securing pure wheaten flour and pure altar wine.

Another Instruction (May 26, 1938—Bouscaren II, pp. 377 ff.) *On the Careful Custody of the Blessed Sacrament:* This concerns the means of preventing desecration, the solid tabernacle, the key very specially concealed, preferably in the rectory. The ordinary wooden tabernacle with a round key, easily opened or broken by thieves, should be replaced by a solid tabernacle, preferably of metal, with a special key. When theft of the sacred vessels has happened, the local Ordinary must hold a Process to discover responsibility of the pastor for carelessness. The results of the Process are to be sent to the Sacred Congregation of the Sacraments. The sacred vessels, chalices, monstrance, etc., should be put in an iron safe. The door of the church and of the sacristy should have no ordinary keys. The door of the church is sometimes left unlocked at night. This is an invitation to thieves to enter. The

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Questions on moral and canonical subjects may be addressed to The Rev. Dr. P. J. Lydon, St. Patrick's Seminary, Menlo Park, California.

sacred vessels and tabernacle key at times are left in a place in the sacristy which is easily discovered. The sacristy during the day and night should be protected with a Yale lock. We know that at times the offerings at votive stands and for the poor are stolen, even by boys of the parish school! Ushers sometimes steal currency!

Examen on the Church and Its Appointments

Has the solid tabernacle a veil all around it? (Collins, op. cit., p. 96). Torn vestments, regilding of the chalice, candles for Mass 70-75% wax, for Benediction 51%? Electric lights in place of candles or with candles on the altar (strictly forbidden by Rome)? The church is not a theatre. Danger of fire in sacristy? Cleanliness of sanctuary and church? Stations of the Cross validly erected? No written document is necessary for validity since March 12, 1938 (Bouscaren, II, p. 229). Do you have men to collect seat money at the door of the church, contrary to law? (C. 1181, III C. of Baltimore, N. 288; Letter of Apostolic Delegate, Sept. 29, 1911).

Baptism

The baptistry locked and kept clean? Registration at once (C. 777)? Registration of illegitimate children (C. 772, Sec. 2)? Blessing of font twice a year? Special records at bottom, e.g., of marriage, solemn vows, etc. (C. 470)? Number of converts this year? Special class for inquiring non-Catholics? How often do you have a mission?

Eucharist

Special care about pure altar-breads and wine? Acquittal of Mass obligations on time (CC. 824-844)? Frequency of communions in the parish? Attendance at Sunday Masses—good? poor? First communion of children according to the Code (C. 854, sec. 1-2-3-4)? Blessed Sacrament renewed frequently? Lamp or candle, not electric light? Have you a safe for sacred vessels? Condition of the vestments?

Penance

Confessions heard regularly and promptly? Seal of confession most carefully observed?

Extreme Unction

Sick-call book in the rectory? Calls promptly answered? Visit the sick often? Cassock, surplice, and stole? (Ritual, title IV, C. 4, N. 29.) Refusing church burial (C. 1240): In doubtful cases do you consult the Ordinary?

Holy Orders

Do you promote and cultivate likely vocations (C. 1353)? Care of seminarians during the summer? Do they serve Mass? How many ordained from your parish from the beginning? Brothers? Sisters?

Marriage

Proofs of freedom? Number of mixed marriages? Any effort

to reduce the number? Instructions before mixed marriages? Special sermons on Matrimony?

Clergy, Rectory

Report on assistants every year (C. 476-7)? Do you paternally instruct assistants and allow them to have their turn at marriages, baptisms, funerals? Relatives living in rectory? Bishop's permission? Parish societies? Music regulations of the diocese observed? Do priests teach religion every week in parish school? School attendance? Teaching public-school pupils: How many? Study clubs for high school students? Good parish census? The pastor should know his flock (C. 467). Short, plain instructions every Sunday, even during the summer season? Have you made a will? Sealed copy in Chancery? (III C. of Baltimore, N. 216). Are your personal funds kept separate from parish money? Parish documents, titles, etc., kept in safe? Insurance on buildings? How much?

Sidney Found a Reference, Too

An inmate of the Michigan State Prison found recently that others besides himself read the Bible.

Proving that even a bad man can quote Scripture to serve his purpose, the Michigan State Parole Board found when the inmate, Ted Bentz, member of the "Baby Face" Nelson gang of desperadoes, cited the Bible in a plea for parole from a life sentence.

Bentz, because of his marked knowledge of law, and ability to help so many inmates get out of prison, has been called one of the State's best legal minds. He is a brother to Frank Bentz, now on Alcatraz, serving a life term, and once known as the "King of the Bank Robbers." Ted Bentz has been in the Michigan State Prison since 1934 when he was caught after he and the Nelson gang went into a Grand Haven, Mich., bank with machine guns blazing and staged a daring day-light holdup.

Recently the parole board received this letter from Bentz:

"In Luke 11:10, Christ says: 'Everyone that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened.'

"By virtue of the above how about a parole?"

Checking the Bible to find Bentz's reference, Parole Examiner Sidney Moskowitz found another reference in the same chapter which provided the parole board's answer to the appeal.

He wrote Bentz:

"'Trouble me not; the door is now shut.'—Luke 11:7."—William C. Lane, in **The Victorian.**

Suggested Subjects and Sermon Jottings

For the Month of July — *Ignatius Smith, O.P.*

Fifth Sunday after Pentecost

July 14

Asking Pardon

Introduction:

To forgive one's enemies is very important but to ask pardon of neighbors whom we have hurt is also important.

Body of the Sermon

I. Asking Pardon Is Necessary

1. Jesus demands that if our brethren have anything against us we must seek pardon and reconciliation.
2. Domestic peace would be more universal if pride did not deter many from asking forgiveness.
3. National and international peace would be advanced by humble apologies.

II. Asking Pardon Is Ennobling

1. It promotes humility in the forgiven.
2. It cultivates charity in the forgiver.
3. It creates peace of conscience.
4. It restores the balance of justice.

III. Asking Pardon Is Sanctifying

1. Asking pardon of God in confession brings us sanctifying grace.
2. Asking pardon of offended neighbors makes approach to God easier.
3. It makes our prayers and sacrifices more acceptable to God.
4. It decreases further offenses against charity and justice.

IV. Asking Pardon Should Be Dignified.

1. It should be sincere and heartfelt and not just a social form.
2. It should be thoughtful and humble.
3. It should be courteous and gracious.
4. It should be generous. Pardon should be asked for offenses given but not meant.

V. Asking Pardon Should Be Facilitated

1. Pardon should be granted sincerely and graciously.
2. They of whom pardon is asked must not be condescending or patronizing.
3. The forgiver should have in mind not his own superiority but the complete restoration of friendship.

Conclusion

1. Restore some broken friendship today by seeking pardon.
2. In seeking pardon do not forget your offenses against God.

Other Suggested Topics

From the Epistle (I Peter, III, 8-15)

The Brotherhood of Man
Social Virtues
Peace Makers
Good Speech

From the Gospel (Matthew V, 20-24)

Revenge
Hypocrisy
Holiness
Anger

Sixth Sunday after Pentecost

July 21

The Sympathy of Jesus

Introduction

Jesus has compassion on the multitudes and gives evidence of God's merciful providence.

Body of the Sermon

I. The Sympathy of Jesus Is Universal.

1. It extends to physical distress,—pain, hunger, thirst and other bodily infirmities and sufferings.
2. It reaches to mental anguish as in the cases of the sisters of Lazarus and the widow of Naim.
3. It goes out to those who are spiritually tortured like the man possessed by devils.

II. The Sympathy of Jesus Is Practical.

1. It is expressed in words of consolation. "Be of good heart, son."
2. It is shown in miraculous deeds, — miraculously multiplying bread, giving sight to the blind, hearing to the deaf, speech to the dumb, life to the dead.
3. It is manifested in the defense made by Jesus of the underprivileged against godless power and injustice.

III. The Sympathy of Jesus Is Human.

1. The sympathy of those who have suffered is always more helpful.
2. Jesus Himself suffered physical torture, mental tribulation and desolation of soul. "My soul is sorrowful even unto death."

IV. The Sympathy of Jesus Is Divine.

1. Jesus does not always eradicate the distress with which He sympathizes.
2. As God, Jesus knows that many who save their souls in suffering would lose them in health and wealth.
3. As God, Jesus knows that what we judge to be misfortunes are really blessings in disguise.
4. As God, Jesus can turn evil into good.

V. The Sympathy of Jesus Is Inspiring.

1. It inspires sympathy in His followers and they may not be indifferent to human distress.
2. The spiritual and corporal works of mercy must be practised by genuine followers of Christ.
3. These spiritual and corporal works of sympathy are the credentials for eternal happiness.

Conclusion:

Remember that hardness of heart is unChristian.

Other Suggested Topics

From the Epistle (Romans V, 3-11)

Baptism
New Life
The Slavery of Sin
Death

From the Gospel (Mark VIII, 1-9)

Spiritual Hunger
The Value of Life
Stewards of Wealth
Holy Communion

Seventh Sunday after Pentecost

July 28

Real Religion

Introduction:

A new and godless meaning is being read into religion today. This new concept fails, in many ways and suggests the following thoughts.

Body of the Sermon

I. Real Religion Is More than Sentimental Emotion.

1. Real religion is intelligence, rational love, human service and the deliberate dedication of every power of human personality to God.
2. A merely physical sense of religion, without creed, obedience to God's laws or worship of God is often a delusion and a snare.
3. One may have real religion without having emotional glow.

II. Real Religion Must Not Ignore Self.

1. Lawful self love is the foundation of the natural and supernatural law "Thou shalt love thy neighbor as thyself."
2. Selfish egotism ignores the rights of both God and neighbors to love and service.
3. The salvation of one's own soul is the most important duty in life.

III. Real Religion Must Serve Humanity.

1. Humanism often ignores God in its worship of humanitarianism.
2. The social test is a valid test for genuine religion, but it is

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not the only test of a religion's truth and authority.

3. God Himself indicates that an inactive creed is not sufficient for salvation. Humanity must be loved and served for God's sake.

IV. Real Religion Must Serve God.

1. If God is entitled to love and service, these must be given to Him as He prescribes.
2. The debt of religion must be paid as God demands it to be paid.
3. God demands belief, worship, moral living, charitable service, complete religion as these are indicated by His one, true, Catholic Church.

V. Real Religion Is Needed.

1. For the preservation of civilization.
2. For the steady progress of society.
3. For peace of men and nations.
4. To offset the disasters of paganism, godless humanitarianism and selfish egotism.

Conclusion

Thank God you belong to a Church which has real and complete religion. Pray for more conversions.

Other Suggested Topics

From the Epistle (Romans VI, 19-23)

Uncleanness
Shame or Sorrow
The Wages of Sin
The Grace of God

From the Gospel (Matthew VII, 15-21)

False Prophets
Truth
By Their Fruits You Shall Know Them
Hell

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Eighth Sunday after Pentecost

August 4

Avarice

Introduction:

Jesus had great fear that men would be victims of the greed for wealth and material comforts. We need have the same fear of avarice today.

Body of the Sermon

I. Avarice Is Popular.

1. Inordinate concern for wealth and material comforts is reflected in the popularity of social security, freedom from want and the disdain of sacrifice and the neglect of God.
2. Nations are restlessly concerned more about economic power and national wealth than about worship and national morale.

II. Avarice Is Subtle.

1. It originates quickly through a dislike of sacrifice and poverty.
2. It grows silently but viciously through envy of others, and through social contagion it enslaves every faculty of people.
3. It excuses itself readily on the plea of progress, family need and personality development.

III. Avarice Is Socially Destructive.

1. It breaks up homes by introducing birth control and divorce.
2. It upsets economic order and peace through greedy abuses by selfish labor and money mad management.
3. It disrupts social peace by inspiring all sorts of stealing, by overloading our courts and by overpopulating our jails.

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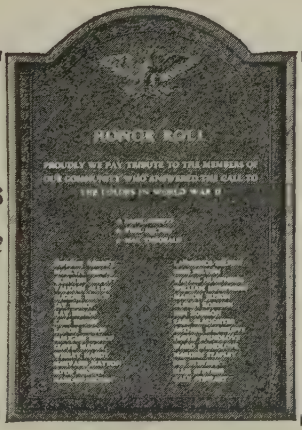

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4. It promotes wars between greedy nations and prevents the dawn of international peace.

IV. Avarice Is Spiritually Damning.

1. The worship of Mammon makes the worship of God unlikely.
2. Money is the root of all evil.
3. Avarice is the deadliest of the deadly sins.
4. Avarice destroys supernatural faith.
5. Avarice kills the poverty of spirit in which Jesus said earthly felicity and eternal happiness can be found.

V. Avarice Is Curable.

1. Imitation of the example of the poor Jesus will make avarice hateful.
2. Knowledge of the great deeds for God and mankind accomplished by those dedicated to poverty makes avarice less attractive.
3. Remembrance of the woes of Dives in hell and the happiness of Lazarus in heaven renders sacrifice less distasteful.

Conclusion

Do not want or keep all that you have and do not have all that you want.

Other Suggested Topics

From the Epistle (Romans, VIII, 12-17)

Sons of God
Heirs with Christ
Self-Indulgence
Mortification

From the Gospel (Luke, XVI, 1-9)

Wasted Talents
Graft
Causing Sin in Others
Carnal Cunning

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CATECHETICAL GUILD

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(Continued from page 8)

case through the jaundiced eyes of selfish desires.

Enlightening and refreshing is the pro-labor statement of Robt. Wood Johnson (Johnson & Johnson's board chairman) at the Manhattan meeting of the American Management Association:

"Employers are guilty," he said bluntly; "the truth is, we stand convicted at the bar of public opinion." Now is the obvious time for organized business to champion the cause of the underpaid, but despite business' good intentions the record shows "more opposition than support." Management muffed a golden chance with the NRA by going to Washington "to plank for the lowest wages and the longest hours." The National Association of Manufacturers and the U. S. Chamber of Commerce got the back of his hand, too, as forming "the greatest lobby ever."

On the positive side, Johnson asked for a new type of management, versed not only in mechanical and economic techniques, but "equally well-grounded in the field of human relationships." He asked for enlightened personnel departments in all plants, and wound up with an "industrial credo" which put management's responsibility first to its customers, next to its employes, and finally ("a weak last") to owners and stockholders. (P. S. He also got out of New York's Hotel Pennsylvania alive).

Grigri

THIS is the story of Grigri as told recently by the Parfum

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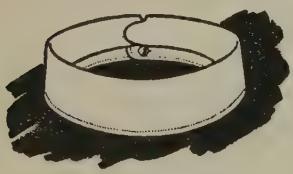

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Whisky-Drinking Clerics

THE films "Going My Way" and "The Bells of St. Mary's" were both attacked in a broadside by a Judge Wearing in Peterborough, Ontario, last May, in a meeting at the Murray Street Baptist Church. His Honor was particularly distressed at the old man's taking a little nip with the curate: "I can still see the two of them, supposedly missionaries of God, drinking their whisky," he sighed. And, again, "Just think of the influence on our young, of two clergymen drinking whisky." And yet again: "When I think of the world today, I think of movies luring away our young, think of those two clergymen drinking whisky."

The Judge also offered a negative definition of what constitutes a 'religious' movie: "By religious movies I do not mean creations like 'Going My Way' and 'The Bells of St. Mary's' which depict only one church." On this score he would love a filming of Ronald Knox's "Reunion All Round." As a matter of fact so would we. Can't you imagine the pageantry implicit in Knox's all encompassing hierarchy?

Archbishops

Pashas (corresponding to Bishops)

Archdeacons

Mullahs (corresponding to Rural Deans)

Currente Calamo

Incumbents

Hadjis (corresponding to Unbeneficed Clergy)

And we could have Bing Crosby "intone to some simple Anglican chant, the words:

"Early to bed and early to rise
Makes a man healthy, wealthy and wise."

This liberal device, according to Monsignor Knox, would obviate both the clanging of bells and the possible affront to any atheist or agnostic who happened to be within earshot, should a Muezzin bawl out "Allah is great."

"But why do Protestants kick now?" asks a correspondent. We had a Protestant diet of movies for years and we didn't complain. He lists among other, "Ten Nights in a Bar Room," "Uncle Tom's Cabin;" later, "Ghosts," "The Servant in the House," and "The Christian." We understand there is talk of filming "The Gauntlet," a recent sympathetic, winning story of the struggles of a young Baptist minister. The book was well done and we ourselves would welcome a film version of it.

Converts and Converts

A. RITCHIE LOW, a columnist for several Vermont papers, Protestant minister of Johnson, Vermont, sought to even the score in his usual jot for the St. Alban's **Daily Messenger.** Several (of his parishioners?) asked him after the Luce conversion, "Aren't there cases where Roman Catholics have turned Protestant? We read of those who go to Rome. The public is kept well informed. Is Rome a one-way street?"

By way of answer, Mr. Low cited the examples of Lord Lothian who embraced Christian Science, the

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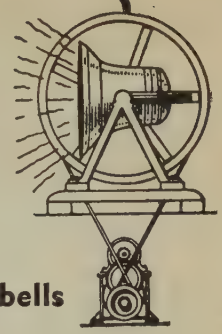

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present Secretary of State who "later chose the Episcopal Church as the communion to which he wished to give spiritual allegiance," Charles Poletti, former Lieutenant Governor and for a short time Governor of New York, who became a Baptist, and General Hurley, who likewise became a Baptist. He could, of course, have mentioned many more. Probably all of us are thinking just now of Martin Luther. But the Hurley case is particularly interesting.

The son of Pierce Hurley and Mary Kelly (his father an invalid, his mother dead when "Pat" was eleven), he was never really reared a Catholic. His education began at fourteen rather tentatively. Later he was befriended by Dr. John Hart Scott, president of Baptist Indian University (now Bacone College) in Muskogee, Oklahoma.

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One possible danger; we do not wish to mislead you. Mr. Low professes or acknowledges no bigotry. The reason we don't hear of these Protestant conversions is "the traditional Protestant reticence about such matters. Men who come from other faiths are received into local Protestant parishes without either fanfare or publicity. . . . Whether he be Jew or Gentile, black or white, we are all children of the same Heavenly Father."

Correspondence

Imprudent?

Washington 17, D. C.
May 2, 1946

Reverend Editor:

The article and survey, "Bishops Speak on G. I. Vocations," which appeared in the April issue of The Priest leaves me quite concerned. Forgive me, but I consider publication of that material an unfortunate blunder.

The general policy as regards the acceptance of possible Negro candidates for the diocesan priesthood in the United States was no secret, of course. It has long disturbed sincere Catholics who try in vain to make it conform with the teachings of Christ. However, it did enjoy an indefinite status which left Catholics of both races with

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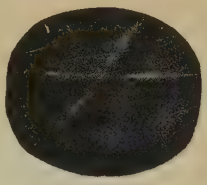

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the patient hope that soon evidence would be forthcoming to disprove apparent discrimination. With the appearance of the contribution in question that hope is crushed to a large extent. Our spiritual leaders have announced a definite stand. True, some left the column blank, which could mean anything, and gives but a minimum of satisfaction to perplexed souls.

Only Eight

However, too many of our bishops, or their spokesmen, said "No," and only eight said "Yes." One of the eight has no Negroes in his diocese.

Of course, Catholics who know their religion realize that a vocation to the diocesan priesthood depends on a call from the bishop and that bishops have a right to call men in accordance with the needs of their dioceses. This realization, however, in the face of repeated pleas from our Holy Father for native clergy, does not keep one from wondering why there is no need for Negro priests in dioceses embracing areas with large Negro populations. It is all very confusing, and makes the problem of bringing Negroes to the Church very difficult.

Some of us are deeply interested in the Negroes. We like to think extravagantly of them as a sizeable body of potential Catholics, our brothers in Christ. Already we have had to become masters of the art of making excuses in our efforts to hasten that day, and that survey revealing a definite policy of discrimination makes yet further demands on our art. Dare we invoke prudence again? Even now Negroes are confused by what appears to be a too close identification of the virtue of prudence and the vice of false prudence, which is compromise, on our part.

Correspondence

Not Bitter—Just Desperate

I do not mean to sound bitter, for I know that our bishops are sincere and holy men. I am desperate rather than bitter. I know Negroes who, not knowing the Church for what she really is, and seeking truth, have looked hopefully toward Her only to turn away with the feeling that Her policy is that of the High Priest in the Gospel who gave counsel that "it was expedient that one Man should die for the people." Nor can one blame them too much, for they see the Church through Her members, clergy and laity—members many of whom to all appearances compromise with evil, and Christ and His Truth and compromise with evil are so incompatible.

You see, I am sure, the cause of my concern over publication of this survey, and surely you realize, too, how invaluable those statistics can be to anti-Catholic forces such as Communism by way of propaganda. If they fail to use them to our disadvantage, we have God to thank.

Please God, future issues of The Priest will contain more constructive articles to enlighten clergy and laity on the mind of the Church, which is the mind of Christ, regarding Negroes and the need for native clergy at home as well as abroad. Such articles should in some degree counteract the effects of the unfortunate blunder of publishing "Bishops Speak on G. I. Vocations" and lessen the gap between thirteen million Negro Americans, the "terminus a quo" and their eventual reception into the True Fold, the "terminus ad quem" which is the ambition of all who love Christ and want to share Him.

—Name withheld

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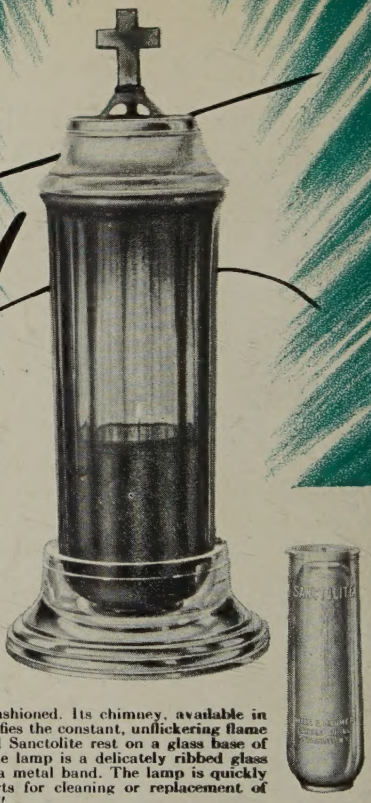

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